

Evangelical Christendom

"Unum
Corpus
sumus
in Christo."

Jan.-Feb., 1921.

"God Wills Fellowship."

THESE words are taken from the moving "Appeal" from the Bishops assembled in the Lambeth Conference. They may be accepted as indicating the result of official conferences which have taken place since the Bishops met last July, and it is safe to state that for some time to come the only step in advance which can be taken in the direction of Christian Reunion is along the pathway of fellowship. This programme is intimately associated with the aims and work of the World's Evangelical Alliance, and it may be helpful if we endeavour to make some comments on the exposition of the kind of fellowship to which our prayers and energies should be directed.

Happily, the craving and striving after fellowship is a marked feature of ideas and ideals dominating the hearts and minds of men and women to-day. It is a product of the War. A common danger united in comradeship, sacrifice and service, those hitherto separated by class, creed and even international traditions and restrictions. The Allies, in firm conviction of a righteous cause, in full realisation of the world issues involved in victory or defeat, were thrown together as one man, one great common fellowship of endurance, duty, suffering, ennobling the struggle and assuring the issue. The crisis was reached in March, 1918; it was passed, we suggest, by the united consent of the Allied Army leaders to co-ordinate their forces and fortunes under one common generalissimo. Marshal Foch's name will live in history. His personal testimony to the Divine providence which, as we believe in answer to prayer, guided and enabled him to successfully fulfil this great responsibility, stands and will likewise live as much in the hearts of the present and future generations of the French peoples as in those of Great Britain and the other Allies. It is truly stated in the encyclical letter of the Bishops assembled at the Lambeth Conference, "comradeship ennobled war. To-day men are asking, can it not ennoble peace?"

Two years after the close of the struggle we look out upon a world of unrest. Politics apart, the most recent utterance of our Prime Minister on present national and international dangers must be accepted as fact. Nation is suspicious of nation. Class is set against class. Labour challenges Capital. The World criticises the Church. Reason challenges Faith. And yet there are not wanting signs of a wistful longing in the hearts of men for something better, some great common ideal and purpose which can restore national unity and further international goodwill and friendship. The League of Nations is doing its part; it demands the most earnest prayers of all, that under God it may remove suspicions and kindle the fellowship

EVANGELICAL CHRISTENDOM

of nations, an issue doubtful unless it finds what it does not at present possess—a religious basis. It has been said that God was not given a place in the Peace framed at Versailles, and the Peace is therefore ineffectual. With regret we note that the suggestion, formally made to the League of Nations Assembly at Geneva by the Society of Friends, that it should begin its session with a period of silent worship, the one observance in which men of all creeds represented in the conference hall at Geneva could unite, was not adopted.

To whom, then, and to what shall we supremely turn to find the secret of fellowship, the dynamic which will provide for men and nations alike mutual trust and a common centre of unity and co-operation? What is the greatest need to-day of men and women, of national and international life, of the world stricken with unrest, and marred by sin? The secret is discovered in Christ and Christian Fellowship. He alone is the atonement for our sins and for the sins of the whole world. "Through Him we have access by one Spirit unto the Father." The knowledge of this is the greatest need of the world to-day; its re-emphasis in all approaches and aspirations towards Christian Fellowship is the pressing need of the Churches. Confusion of terms, which may be complementary to one another but not identical, tends to obstruct this issue. Christian Union is not one and the same thing as the Reunion of the Churches; Christian Unity is distinct from Church Unity. Christianity is Christ and Christ is the centre of Christian Unity, as He is the only true bond of Christian Fellowship. This is the fellowship God wills. We are called to "the fellowship of His Son." Men challenge Churches to-day, as much for their traditions as

their conspicuous worldliness and sectarian divisions. They reverence Christ and the Gospel He came to bring as the cure for world unrest, the power of God unto regeneration—of man lost and ruined by the Fall, of Society guilty of selfishness and even snobbery, of Churches practising what is false in their systems and intolerant through their traditions towards those without their fold.

Anyone who listened to the speeches at the recent Queen's Hall meeting (convened by the Life and Liberty Movement) at which Labour challenged the Churches, must have been impressed with the evident emphasis upon the fact that Labour has no quarrel with Christianity in the Light of Christ and His teaching; it challenges organised Christianity. The failure of the Churches, if they have failed, is due to their approximation to political and worldly interests, rather than to the preaching and practice of the Gospel of Christ.

"God wills fellowship," but the centre and circumference must be Christ and Him crucified. Already the World's Evangelical Alliance has, through its great Queen's Hall meetings at the opening of the New Year, emphasised this pathway for Christian Reunion and the fellowship of the Churches. Its programme for 1921 stands the same as laid down by the eight hundred leaders of the Churches who assembled in 1846 to form the Alliance—Scriptural, Devotional, Evangelistic, Missionary. If the fellowship of Christians and Churches alike is developed on these lines, the building will be fitly framed together and grow into an holy temple in the Lord, fulfilling His Prayer, "that they all may be one; that the world may believe that Thou hast sent Me."

H. M. G.

Notes.

The Universal Week of Prayer, 1921.—Some Impressions.—In the extension and maintenance of Christian Union, the Universal Week of Prayer, observed unitedly throughout the civilised world during the first week of each new year, is a wholesome and powerful influence. When Christians, and Churches, realise their need for fellowship in Prayer, co-operation in things touching the Kingdom of God will be more desired and possible. The Week of Prayer is not only a manifestation of Christian Unity; it is an indication of the pathway to Fellowship. Testimonies to the value and blessing arising from this branch of Alliance work are received at Headquarters from all parts of the country, and of the world. As we write, for instance, the morning post brings a letter from Korea which says: "we were able to publish the Korean edition of the Week of Prayer topics for 1921 in good time, and all copies have been distributed to the people, who were eager to get them. Arrangements are well in hand for the observance of this special Week in a large number of the Korean Churches. The persecutions and general troubles through which the people are passing draws them nearer to God: the heat of the fire has a refining influence, and through it all the spirit of revival spreads." The same post brings two further letters, one from Jubbulpore, Central Provinces, India, forwarding a postal order for £1, a thankoffering from the local united Week of Prayer, the other from Port Said, enclosing P.O. money order for £1 6s., realised at the special collection taken on behalf of the foreign work of the Alliance at the closing meeting of the Week of Prayer. The programme of speakers at Port Said illustrates the hearty and united co-operation everywhere extended to the World's Evangelical Alliance, those taking the chair including the local agent of the British and Foreign Bible Society (who kindly lent the room in which the meetings took place), the resident Chaplain, the superintendent of the Sailors' Rest, the agent of the Bible Society in Jerusalem, and an Officer of the Royal Naval Reserve stationed at Port Said. Only a central independent organisation can take effective initiation and leadership in such a call to united and world wide Prayer, and 1921 is already manifesting how the influence of the Alliance through the Universal Week of Prayer is widening in every land. Can we look forward to a time when throughout the Churches of all lands this hallowed week, the first complete week of each year, will be kept free from engagements to enable a coming together of local Christian forces under the name and organisation of the World's Evangelical Alliance; for in every part the programme as circulated annually by a letter asking that in all local arrangements it may be distinctly stated that the Week of Prayer is under the auspices of the Alliance, although it relies upon the co-operation and fellowship of

numerous sister organisations to carry out the local details of organisation. In some places the Churches on a united basis and under the local Secretaries of the World's Evangelical Alliance on account of the existence of a local Branch, arrange the Week of Prayer. In others, local arrangements are effected through the initiative of the local Rector or Vicar, or another Evangelical representative of the Anglican Church, whose heart is not narrowed towards those who may differ at the circumference, and yet are one at the centre. Local Free Church Councils in some parts, warmly co-operate with the Alliance, and this year, especially, the number of those observing the Week of Prayer has grown, although we indicate and regret a tendency in some places for local action by this body without appeal or reference to the Alliance. We also have the warm co-operation of local Y.M.C.A.'s, the Y.W.C.A.'s, and other organisations representing united interests, and with which for long years it has been the privilege of the Alliance to be associated.

The Council of the Alliance have for several months had before them the foreign interests of the Week of Prayer, the expenses of the organising, and grants to aid the Churches and Missionary Bodies in foreign lands, being borne by the Alliance. China, particularly, has been before them, it being their privilege to receive and interview Rev. C. G. Sparham, at present in England, in regard to the future of the Alliance and the Week of Prayer in China, where the latter is an annual festival, the Chinese Christians themselves taking an active and prominent part in the observance of the Week of Prayer. In future we hope to have the co-operation of the China Continuation Committee in the translation and circulation of the Week of Prayer Programme, although this will not interfere with the maintenance in China, with headquarters at Shanghai, of an independent branch of the World's Evangelical Alliance, for the continuance and extension of its important work relating to Governments and Missions, Religious Liberty, and Evangelistic interests. The Council have adopted a resolution in regard to the future work of the Alliance in China which includes an expression of their hope to come into closer touch with the Continuation Committees of the World Missionary Conference, and we feel sure all interested in this new and powerful channel of Missionary interests will desire co-operation rather than confusion or conflict in all relationships with other bodies.

Thus the work of God goes forward, and the Universal Week of Prayer, if concentrated upon, has a larger contribution to make to the consummation of Christian Union and the fulfilment of our Lord's intercessory prayer in its true intent, the Unity, not of external organisations which will not unite, but of the Unity of the Spirit, in the bond of peace, the Unity in diversity, illustrated both in the books of nature and of grace.

EVANGELICAL CHRISTENDOM.

We regret that the limitations in regard to this magazine and similar publications, both as regards paper and printing, also the new postage, make it impossible for us to print reports which have been received from many centres concerning the local observance of the Week of Prayer. All those who have co-operated, collectively or individually, at home and abroad are warmly thanked. The Week of Prayer, 1921, has not been behind any of its predecessors either in volume of interest or manifest results. Strange as it may seem to some, the work of preparation for the 1922 observance commences directly, and from now until the end of the present year constant activity will be in progress, by correspondence and organisation to establish new centres of influence and to widen the observance of the Week of Prayer. In the meantime, as usual, the Council are arranging to issue a special Call to united Prayer concerning Christian Unity on Whit Sunday, May 13th. Will those in remoter parts take note of this and endeavour locally, in Churches and through other centres of influence to have the Call of the Alliance referred to and one or more special united services or meetings arranged on the appointed day? It is a day of particular significance and calls for emphasis upon the Person and power of God the Holy Spirit in all forms of Christian service, work, and worship.

A Serious Crisis.—We have always followed the principle of telling our members and supporters the exact facts in regard to finance. May we therefore remind all our readers that another financial year closes on March 31st next, and state that unless during the interval a substantial sum is received, the outlook, already a cause of grave anxiety, will be rendered serious. Probably in no previous year during the long history of the Alliance has the financial stringency been so emphasised. It is certain that the work and influence of the Alliance have never been so practical and widespread or so greatly appreciated. The financial situation is mainly due to war circumstances and issues, but not alone to these. The Alliance in its endeavour to maintain spiritual methods in spiritual work is rowing against the stream, and the fact that in a comprehensive programme of work it serves the united interests of the Churches, the Missionary and Bible Societies, and kindred organisations, rather than a particular denomination or branch of missionary or philanthropic effort, accounts for much of its difficulty in raising funds necessary for development and extension. We are not complaining. There have been and are abundant evidences of God's goodness, and all those are warmly thanked who, realising the situation, have endeavoured by word or deed to stimulate courage and faith and thus to lighten the burden which this note indicates. May we specially ask that between now and March 31st those who have not renewed their contributions will kindly do so? It may be that the year which closes on that date may yet close without a deficit on regular income, although at the time of writing a really

substantial sum is required if this issue is to be avoided.

The Thanksgiving Fund.—The Alliance requires a greatly increased income. The financial loss incurred during the past twelve months through the home-call of friends and supporters of long standing has been heavy. We give praise for the faithful testimony and generous support they gave to the work of the Alliance during their lifetime. But who will carry on their work? One object of the Thanksgiving Fund is to enlist new supporters and to ensure, after a period of years, increased income, available through the development of plans for new home and foreign enterprise. This issue waits upon the Thanksgiving Fund. At the time of writing this fund has not reached £2,000, but it is near that mark, and steps are being taken to bring the appeal more prominently before the wider Christian public. It will be evident to all our readers how much depends upon immediate gifts. On another page we have included some messages from representative Christian leaders, who are sharing the witness and work of the Alliance. May we ask that these pages may receive special attention. Those who have written have done so from their hearts, and with intimate knowledge of the services the Alliance is rendering to the Church of Christ at home and abroad.

"Evangelical Christendom."—With this issue we commence a new volume of EVANGELICAL CHRISTENDOM. From time to time we receive gratifying letters from its readers in widely separated parts of the world. It might have a still wider circulation and enlist new members and subscribers if more of our friends would adopt the custom of posting it after perusal to someone else. And if all such who receive it would accept this invitation to become members of the Alliance or to assist in its work the encouragement at headquarters would be great. Writing on January 12th from King's Lynn, a valued member makes the following comments:—

"I enclose payment for a year's subscription to EVANGELICAL CHRISTENDOM and for the pamphlets you sent me. I send at the same time a subscription of £1 1s., which I hope to be able to send annually.

"What a very useful and striking publication EVANGELICAL CHRISTENDOM is. I like it very much and wish I had seen it before. It just strikes the right note in everything. The firm stand the Alliance makes as to the Bible is absolutely splendid. Recent utterances by Church divines have been most disappointing. I like, too, very much indeed, all that is said about Sunday Observance and the Church Congress. Life and work in country villages are not very easy just now, and a publication like EVANGELICAL CHRISTENDOM is a tremendous help and encouragement—not only for its valuable contents, but also because it brings the knowledge that there is a large united body all over the world teaching, preaching, and living, what we here try to teach, preach and live."

EVANGELICAL CHRISTENDOM.

Canon Barnes and the Fall of Man.—In our last issue we referred to the statements of Canon Barnes of Westminster, traversing the Bible doctrine of the Fall of man, which, we remind our readers, stands, not upon the deductions of science or the wisdom of man, but upon God's *ipse dixit*. Canon Barnes, in a course of sermons on Sunday afternoons in Westminster Abbey, has continued his strictures upon the Genesis story, and we are now invited to believe that "the religious use of the Fall story could not be found in the Old Testament" and that "Christ did not in any recorded utterance mention Adam and Eve, neither did he ever suggest that human sin was a consequence of an act of disobedience in the Garden of Eden." Further, Canon Barnes, according to the report of his sermon in the *Times*, appears to have called upon teachers and preachers to emphasise "Christ's tacit repudiation of the Genesis attempt to explain the origin of sin." And we reproduce a recent utterance by Dean Inge of St. Paul's Cathedral: "We must frankly take our choice between the Pentateuch and modern science, between the theory of a ruined human nature and the theory of a gradual development from lower forms. The narrative of the Fall is most valuable, and always will be, as a dramatic representation, a kind of mystery play of the psychology of temptation. I believe it has played its part, and I think the time has come when this part should be candidly recognised. I say this because I think that a good deal of our Church teaching about sin is still hampered by our reluctance to give up this ancient parable as a chapter of ancient history." Evangelicals cannot maintain silence in the presence of such utterances, especially having regard to the source from whence they come. It is certain then that Christ regarded the early chapters of Genesis as historically trustworthy. The Bible does not profess to give us all the utterances of our blessed Lord, and thoughtful minds will not be disturbed by statements to the effect that either the Old or the New Testaments do not record this or that. The authority and all-sufficiency of what is recorded is the important point, and evidently Canon Barnes has relinquished belief in both. But to take up one only of his statements, that maintaining that Christ did not in any recorded utterance mention Adam and Eve, or suggest that human sin was a consequence of an act of disobedience in the Garden of Eden. We open our Bible upon "Have ye not read, that He which made them at the beginning made them male and female," and has Canon Barnes overlooked, other references apart, the references in the book of the Revelation to "that old serpent the devil," to "the tree of life," to the statement that "there shall be no more curse," all associated with Adam and Eve and the Garden of Eden, and all the recorded utterances of Christ in the closing book of the Bible, which is expressly prefaced as "The Revelation of Jesus Christ"? Canon Barnes's statements, like the theories concerning Evolution, are based upon deductions, hypotheses, unproved in science and disproved in religion, if the Bible is accepted as

a Divine record of facts. The Bible does not pretend to be a text-book of science, which by some of its most eminent representatives is admitted to be wanting in evidence as regards evolution, even of the lower animals. It is worthy of thought that in Genesis 1, which seems to suggest a possible evolutionary process in the creation of the lower animals, it is stated, "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind, and it was so." All these, however long the period involved, may possibly have been created by a process of evolution, drawing sustenance from the vegetable growths of the earth from which they were called into being. But of man, lower than the angels but higher than the animals and other creatures, God said, "Let us make man in our own image, after our likeness . . . so God created man in His own image, in the image of God created He him, male and female created He them." How long that creation involved scarcely matters, but we affirm the particular creation as stated in Genesis is intimately associated with the "new creation," the promise and birth of Christ. These are matters of religion and belief, not of science and speculation. And there are still the testimonies of scientists who have passed, and some who are still with us, that science and the Bible are only at variance, if at all, on theories which are unproved by science, and that as a religious and moral guide the Bible is without flaw.

The Fundamentals—a Positive Reaffirmation.—As mentioned in our previous issue, the Executive Council of the Alliance have decided to convene a series of London and Provincial Conferences for the re-affirmation of vital Christian truths. For some time a special Sub-Committee of the Council have been collating evidence and discussing a programme. We are glad to state that the programme of the first Conference, to be held in London from June 20th to 22nd next, is now fairly complete. Further announcements will be made, and we hope to include the entire programme of subjects and speakers in our next issue. In the meantime we may mention that the subjects to be treated will include "Science and the Bible," "The Challenge of the Situation," "The Response of Revelation," "The Basis of Belief," and "The Call to Fellowship and Witness."

Mr. Podin's Return to Esthonia.—Mr. Adam Podin was received by the Council on January 27th and specially commended to God in Prayer before returning to resume his work in Esthonia and Russia. Accompanied by Mrs. Podin he left London direct by boat to Reval on February 5th, and we trust he has safely reached his home by this time. Mr. Podin returns to a home from which all his furniture was stolen during the War, and the roof badly damaged. He has to face difficulties and even dangers and will need all the loving sympathy and help we can send him from time to time. The Council have undertaken responsibility for his work on a minimum

EVANGELICAL CHRISTENDOM.

guarantee, which we sincerely trust the generosity of friends will enable them to supplement. Mr. and Mrs. Podin have been called upon also to part with their two boys, it being impossible for them to return to Esthonia under present conditions, and both of them being at a critical age, calling for occupation and oversight in view of their future. They both sailed for the United States of America on the *Adriatic*, which left Southampton on February 2nd. On every ground the Council felt justified in making a special grant towards the expenses of their passages, and were glad to be able to do so. We have asked Mr. Podin to keep us posted on his movements and work, and we shall keep our readers in touch with him. We trust they will not forget both Mr. and Mrs. Podin in prayer, also the saints in Esthonia and Russia to whom they will minister in the course of their work. We wish we could send Mr. Podin the sum necessary to effect repairs to his house, and shall be glad to hear from any who would like to help in this or any other pressing need, including the Esthonian lepers, who require a special paragraph.

Relief for Lepers in Esthonia.—During his recent visit to England, Mr. Podin told us of a colony of lepers in Esthonia that he had been in the habit of visiting, and of their gratitude for the Christian fellowship and services that these visits made possible. There are now about sixty men and women in the asylum, and they are in much need of clothing, particularly boots. The daily allowance of food—only about half a pound of coarse black bread—is insufficient. The Esthonian Government is responsible for the upkeep of the asylum, but owing to the impoverished state of its finances, it can do nothing at present to improve the conditions of the inmates. Five shillings a month for each leper would be an immense help to them, and Mr. Podin, whose work is well-known in Evangelical circles in this country, will be personally responsible for the distribution of any funds entrusted to him for this object. The asylum is situated about fifty miles from his own headquarters at Reval.

This work of relief does not fall upon any society in England, the Mission to Lepers in particular having no work in Europe. The Council have therefore gladly undertaken to receive and pass on to Mr. Podin any sums for relief of these needy lepers in Esthonia, and it will be evident that owing to the increasing price of rice and other food necessities it is a case of *bis dat qui cito dat*.

The Malta Mission.—We have nothing but good news from Malta, where both our missionaries continue their work under conditions which vary in keeping with the difficulties which surround them. In forwarding a statement of his work for the year 1920, Mr. Maggi shows that he has been able to sell some 22 Testaments and 280 Gospels, the totals distributed free being—Testaments, 58; Gospels, 1,113; and tracts and Catechisms, 5,096. When it is remembered that this work of distribution is always accompanied by conversations and that

the Scriptures are not sold or given without the full assent of the recipient, it will be evident how really satisfactory is this record of work accomplished.

Mr. John Falzon writes cheerfully, and his letters and reports indicate the new mind of inquiry which appears to possess the Maltese. We give a few extracts from his latest report (December), and commend him, with his wife and children, and all the interests of the Alliance in Malta, to the continued prayers of our readers. Mr. Falzon writes:—

"December 1st.—A very interesting talk about religion with three gentlemen in a ferry-boat. First they asked why I had changed my religion. Then they inquired about Luther and Calvin; afterwards they asked about confession. My replies had the effect to make them seriously interested in Gospel teaching. The subject of confession encouraged me to speak about Him Who 'washed us from our sins in His own blood,' and 'hath redeemed us from the curse.' I took leave of them, after having explained to them the message of the Cross, which they received with deep attention. I hope the Lord will not fail to water the good seed sown in their hearts.

"4th.—Three men and a woman came in my house to hear the Gospel teaching, which they received with deep attention and also with great pleasure. I gave them the message from John 1. The Good Shepherd Who giveth His life for the sheep, and the assurance of the Good Shepherd: 'My sheep shall never perish,' touched to the utmost the hearts of my hearers. During the closing prayer they repeated with me with deep emotion: 'The Lord is my Shepherd, I shall not want,' 'In God is my salvation,' and so on.

"6th.—Nine men came to my house to be evangelised. They came separately. At first came four, then two, finally three. The first and the last ones received God's Word in a humble and devout spirit, and I have great hopes that His Words shall not pass away from them. The other two, although much disposed to embrace the Gospel doctrines, seemed still to waver, and were more eager to put questions than to hear the Word. At any rate, I was glad to know by themselves that they are disposed to follow the Gospel, but, as they said to me, 'The good tidings are so nice they seem incredible.' They need, of course, more light, more faith, and our prayers.

"7th.—Twelve men and two women came to my house during this day. They all attended to God's Word with deep attention and gladness, without evidencing any objection. Some of them showed signs of a broken heart and shed tears. I can say of them that they all were 'made nigh by the Blood of Christ.' It was a very blessed day, and He was glorified, and our hearts were so filled with the 'joy in the Holy Ghost,' that I and wife felt moved to sing a thanksgiving hymn.

"8th.—Fifteen men listened to God's Word in my house with attention, interest and gladness. They attended to my evangelisation separately in three interviews. The learned man whom I have mentioned in former reports was also present, and helped me much during the evangelisation, as he himself took also the Word, and said very good things in order to confirm and to approve my teaching. Also this day we were greatly blessed of God, and our hearts seemed incapable to rejoice as much as we felt necessary.

"12th.—Three men, two women and two girls were evangelised in my house from John vi. 47: 'He that believeth hath everlasting life.' They received the message with such a great joy that they wished the interview could last for long hours. The good tidings of a present salvation acts like the balm of Gilead with all those who are concerned about their soul. An interesting talk about the Gospel with two men outside home, with good results. Tracts received,

EVANGELICAL CHRISTENDOM.

"16th.—Evangelisation in my house to four men. The Word was received with interest and gladness.

"17th.—Six men were interviewed in my house. Some objections raised up. My answers received with full satisfaction.—Talks about religion with ten men outside house with very good effect. Tracts, Catechisms and Italian and English Gospels received with thankfulness.

"20th.—Four men, a woman, two girls, a boy, were evangelised in my house with pleasure and gladness in the joy of the Holy Ghost.

"23rd.—A man received the Word in my house with gladness.—Evangelisation by conversation to three men with good results.—Tracts given.

"27th.—After four days' holiday eight men came together in my house for evangelisation and received the message with deep interest and joy.

"28th.—Three men and a boy received God's Word in my house with true signs of a broken heart. The men came for the first time.

"29th.—Evangelisation by conversation with nine men, and with very good results. All received tracts and Gospels.

"31st.—Four men, two women, a girl, a boy received God's Word in my house from Psalm xc, with deep attention and gladness. We have closed the year with an act of self-consecration to our Saviour, Jesus Christ.

" "He sent His Word and healed them" Ps. cvii. 20.
"January 24th, 1921." "JOHN FALCON.

Religious Liberty in Transylvania.—As our readers know, in company with Churches and other societies interested, the World's Evangelical Alliance has for some time been making inquiries into and otherwise seeking to contribute to a solution of the alleged persecution of the Transylvanian Churches. The Council received several appeals on the subject, not only from Transylvania direct, but from sister Churches in Switzerland and elsewhere. By correspondence it seems to have established that such persecution and oppression as are alleged have been due mostly to racial and political causes, although we do not say this in any spirit but that of sympathy with the real difficulties which the Churches of Transylvania have no doubt been called upon to face, emphasised by the War and its baneful effects upon religious life and work in all parts of Europe. If the Magyars erred towards the Roumanians, it would seem that the Roumanians are exercising the same policy, with worse aggravations. At the root of all the trouble is corrupt government, with an excessive nationalism. Writing to the General Secretary of the Alliance, the Rev. J. R. Fleming, General Secretary of the General Presbyterian Alliance (who was one of a deputation from that Alliance which paid a visit to Transylvania last autumn), adds: "Personally, I believe the so-called Peace settlement in Eastern Europe is neither just or stable, and it is hopeless to get satisfactory religious conditions so long as people are smarting under tyrannical treatment. Churches and Alliances may do their utmost to make the best of a bad situation, that seems to be the limit of our power and influence at present, but we should not hasten to declare that the situation is bad and can only be made good by application of the principles of the Gospel of reconciliation to national and racial troubles."

The Council of the World's Evangelical Alliance have recently had before them a letter from the Rev. J. Macdonald Webster, of the United Free Church of Scotland Jewish Mission Committee, making further reference to this subject and forwarding a communication from the Transylvanian Association of Evangelical Workers, the object of which is to keep alive in evangelical workers the consciousness of spiritual unity and concord, and requesting contact with the Evangelical Alliance. A sympathetic reply has been sent to this communication, and we desire to assure all our Evangelical brethren in Transylvania of our sympathy with them and prayers on their spiritual behalf.

The Week of Prayer in Czecho-Slovakia.—The Council have received the following letter, signed by the Moderator of the Evangelical Church of Czech Brethren, and dated January 13th:—"Enclosing the receipt for £10 as a grant from the World's Evangelical Alliance towards the expenses of translating and circulating the programme for the Week of Prayer in the Czech language, we beg to inform you that the programme was inserted in every copy of our weekly newspaper, *Kostnické Jiskry*, so that it was circulated in that way to five thousand families, and then it was sent to all our congregations and pastors, and more copies to the Moravian Church, and to the Evangelical Church in Slovakia. On the second day of January there were preached in all our churches sermons on one of the texts given in the programme, and in very many places, where it was possible, there were prayer meetings held during the first week of this month. Here in Prague the prayer meetings were well attended, and as we hope with much blessing. JOSEF SOUCEK, Moderator.

Sunday Games in Parks.—Our readers may have noticed that this subject was again before the London County Council on February 8th, the Parks Committee reporting as follows:—"Without expressing any opinion as to the merits of the question, we have, after further consideration, come to the conclusion that the demand for Sunday games and boating in the Council's parks and open spaces is not at the present time sufficiently in evidence to justify the Council in altering its regulations prohibiting games at parks and open spaces on Sundays, and also boating, except in the cases of Battersea and Victoria Parks, at which such facilities were granted before the parks were taken over by the Council. We therefore recommend that no action be taken with a view to allowing games or extended facilities for boating, except to the extent provided in regulation No. 606, on Sundays at parks and open spaces under the control of the Council." An amendment to refer the report back to the Committee with instructions to report how the Council should best provide experimental facilities for healthful outdoor games on Sundays, with such limitations as might be deemed desirable, was carried by forty-five votes to forty-one, but on a division being demanded it was defeated by fifty-two

EVANGELICAL CHRISTENDOM.

votes to forty-one, the recommendation of the Committee being accordingly adopted. This is so far satisfactory, but it will be evident that both prayer and energy are necessary if the insistent demand for the opening of our parks and public spaces for Sunday games (which is now followed by a demand for Sunday opening of theatres) is to be withstood. We note with satisfaction that Dr. Scott Lidgett is a member of the London County Council, and that, as on the previous occasion, when the recommendation was before the Council, he was active in opposing the motion.

The "Ne Temere" Decree.—The action of the Alliance in regard to the Decree, "Ne Temere," has exerted widespread influence, if it has not so far been successful in persuading a lukewarm Government, who persist in maintaining a British Envoy at the Vatican, that British citizens of all creeds resent interference by a foreign power, civil or religious, with British laws and liberties. We are reaping the results of official weakness in regard to the political intrigues and the pretensions of the Roman Catholic Church. The following extract from the *Daily Telegraph* of February 8th will evidence that there is need for the watchfulness and intervention of the Alliance. If we mistake not, it was the Roman Catholic Bishop of Nottingham the following extract refers to, who recently made discourteous and distasteful reference to the burial of the unknown soldier in Westminster Abbey:

"MIXED MARRIAGES.

"The Roman Catholic Bishop of Nottingham, Dr. Dunn, issued a pastoral letter yesterday declaring that mixed marriages between Catholics and non-Catholics are null and void in the eyes of the Church unless contracted in the presence of a priest. Till a recent period, he states, the Church recognised such marriages as valid, although illicit, but she does not do so now. The (Roman Catholic) bishops in England formerly had facility to grant a dispensation for mixed marriages, but they no longer had that power, the Church being anxious to discourage mixed marriages."

The Kingdom of God in America.—In response to invitations issued by Mr. and Mrs. R. C. Hart-Dyke, an influential company gathered at the Alliance House, 19, Russell Square, W.C.1, on January 20th, to welcome home from America the Rev. R. C. Gillie, M.A., the hon. secretary of the World's Evangelical Alliance. Among representatives present were Vice-Consul and Mrs. Devault of the American Consulate-General in London, and the gathering was opened with the singing of the combined national anthems of America and England. A brief period of prayer, led by Mr. H. Martyn Gooch, General Secretary of the Alliance, was prefaced by the request for a few moments of silent prayer that the hearts of America and England might be knit together in the common cause of righteousness, peace, and joy in the Holy Ghost. Mr. Hart-Dyke, hon. treasurer of the Alliance, who

presided, mentioned that Mr. Gillie needed no introduction, his name and services to the Evangelical cause being widely known and honoured. Nothing was more important at the present anxious time than Anglo-American friendship and fellowship, and he knew that Mr. Gillie, from the close observation and study of the American Churches and work, was prepared to speak from an optimistic standpoint, and to encourage all and everything that could be done to bring into closer co-operation the Christians of England and America.

In the course of an address which occupied nearly an hour, although one scarcely realised it, so full of thought and vivid description was the speaker, Mr. Gillie referred to the main object of his visit to America, the "Mayflower" Tercentenary, bound up with the birth and rise to world power of the great American Republic. Three hundred years ago but twenty millions formed the population, now it was one hundred and ten millions, and the present increase suggested a population of two hundred millions in another twenty-five years' time, a future of immense power as well as of solemn responsibility as one thinks of the early foundations on which the American Republic was laid, and of the splendid religious enthusiasm and idealism which characterised its peoples. Although at present holding aloof from the League of Nations, he found many in America uneasy concerning the situation, and there could be no doubt that in a short time there would be a swing of the pendulum so as not to miss their part in this great Christian ideal. Prohibition, whatever might be said against it, was already a force, and while he could not remember seeing a drunken person during his visit to America, he could not help contrasting the difference in this country, as when landing from his steamer he heard the disconnected utterances of those under the influence of intemperance. Speaking of evangelism in America, Mr. Gillie said it was his impression that the expensive and extended mission element was considered dead. Even "Billy" Sunday had failed in this direction, and the feeling seemed to prevail that what was needed, and the same thing applied to England, was evangelistic effort in the individual Church and congregation, a revival of spiritual intensity which could flow forth to other Churches around and bring all together into deeper intensity of spiritual life and closer co-operation. On the other hand, the missionary spirit of America was an object lesson. She had poured forth her best sons and daughters into the mission fields of the world, and was contributing as was no other country to the support of missions because she believed that the Gospel of Christ was the sole hope of world peace and progress.

In returning thanks to Mr. Gillie, Vice-Consul Devault paid high tribute to the explicitness and accuracy of the address they had listened to. There was no single point he could criticise or moderate, and on behalf of the Consul-General, who greatly regretted inability to be present in person, he thanked Mr. Gillie for his address.

EVANGELICAL CHRISTENDOM.

Fellowship of the Churches.*

I.—By the Bishop of Barking.

At the opening of each New Year we hold our Week of Prayer in connection with the World's Evangelical Alliance. The Week of Prayer has now been going on uninterruptedly for three-quarters of a century, and we trust that the fourth quarter of a century of its influence may be as powerful spiritually as any period of the Weeks of Prayer in years gone by. We cannot express how much we owe to World Evangelical Alliance for its services in organising not only the Week of Prayer but the monthly United Prayer Meetings in this Queen's Hall during the years of the War. It was not my privilege to attend any one of those meetings, because at the time I was working far away in the North of England. But I can tell you this, that up in the North we felt from time to time the influence of those meetings which we knew and heard of as taking place in London. Therefore, while we hold such gatherings in all parts of the country, and in all parts of the Empire, it is most important that at the heart of the Empire our meetings should be powerful and influential, and should be bathed in the spirit and atmosphere of Prayer, animated and crowned by the Holy Spirit of God Himself.

I may remind you that these meetings are held not only in our own country and in the Empire, but in different parts of the world. I had sent me by Mr. Gooch copies of the programme of this year's Week of Prayer in several different languages—in Welsh, in Greek, in Armenian, in Turkish, in Spanish, and in Luganda. Though I cannot read all these circulars, yet the mere sight of them in their varied language and different type spoke powerfully to my heart.

That leads me to emphasise one point, and that is, the financial side, the cost of carrying on this work, which is only one department of the comprehensive work of the Alliance. You will realise that the printing of such a programme in different languages, not to speak of the varying type which is required, must entail heavy expense and one far larger than would have been incurred a few years ago. We ask, therefore, for liberal gifts towards raising the large, and yet the comparatively economical, sum of £25,000 which the World's Evangelical Alliance needs, and its Council are appealing for.

There was one word which was upon everybody's lips a year or two ago, namely, the word "Reconstruction." We are hard at work reconstructing, but we are rather tired of the word, and it seems to me we have realised that another word is needed instead of it. For, after all, it is the spiritual which counts for more than the material. *Reconstruction* seems to be

such a very material word. So now we are taken up with another word, and that is the word *Fellowship*; and we want that word to be more than a mere catch-word, a pass-word, a watch-word: we want it to stand for a very true, real and significant spirit. We have been reminded how necessary it is for the League of Nations to be animated and supported by the right spirit. Even in secular life people are seeking for the right spirit to prevail. But we need it, above all, in the Church of Christ; and I venture to think we have it at least in theory and idea, and, I hope, in practice, in the work of the World's Evangelical Alliance.

Rightly and fitly our thoughts to-day are directed to Fellowship in the Church of Christ, and Fellowship of the Churches; and we are asked to bear in mind the notable "Appeal," if I may style it such, which was issued from the Lambeth Conference to various branches of the Church of Christ. All of you have read that "Appeal" and have been struck by the spirit of love and brotherhood which animates it, and which I can truly say lies behind and beneath it all. We perhaps may not agree with every single detail brought out in the course of the "Appeal." Personally, I could not ask our Nonconformist brethren who are already in the Ministry to receive Episcopal Ordination, though I am firmly convinced that if they offered to accept such an act of renunciation it would have an enormous effect not only upon the Church but upon the influence of Christianity in our own land and throughout the world. But what we want to do is not to fasten upon points of detail which we may approve or disapprove of, as the case may be, but to bear in mind the whole general tenor and the vastness and grandeur of the idea taking shape in men's minds and hearts at the present time. What we need to do, above all, is to approach this matter in the spirit of prayer. It is surely extraordinarily significant that when two hundred and fifty servants of Christ have gathered together from all parts of the world, men of many minds and men of such varying sentiment as the Episcopate of the Church of England contains, it is extraordinarily significant that they should almost unanimously have issued an "Appeal" like that to the whole Church of Christ. When you get men so far apart in some respects as the Bishop of Durham and the Bishop of Zanzibar putting their names to the same Report and Resolutions as they have done in connection with this "Appeal," I venture to claim that it calls for earnest consideration from the whole Christian Church; and I rejoice to think it is already beginning to receive that consideration.

* Addresses given at Queen's Hall, London, on Monday, Jan. 3rd, 1921.

EVANGELICAL CHRISTENDOM.

II.—By Rev. J. D. Jones, M.A., D.D.

We have not gathered in this place this afternoon that we may speak to one another, but rather that together we may speak to Almighty God; and if I may interpose for a few moments at this point, it is to emphasise and help us to realise the need we have of the help and grace which only God can give. It is a mere platitude to say that we are living in extraordinarily troublous times. Our skies are black with clouds and the mutterings of the tempest are always in our ears. I suppose it is natural and almost inevitable for people who are confronting troubles to think that there never were any troubles in the world like theirs. But I quite seriously question whether our world has ever been in a more disturbed and distracted and altogether dangerous condition than it is in just now. A friend writing to me this last week said in the course of his note, "It takes a good deal of courage to wish one another a happy New Year under existing conditions!" It takes more than courage; it takes *faith*. It is only as we see Almighty God's Throne above all the waters that we can face the future with quiet confidence and trust. We cannot say, with Kingsley, "All's right with the world." There is a great deal that is very wrong with it. But we can say "God is in His heaven." And He is not only in His heaven, but He is operative here upon the earth. "My Father worketh hitherto, and I work," and because we know that God rules, "therefore will we not fear, though the earth be changed and though the mountains be moved in the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. The Lord of hosts is with us; the God of Jacob is our refuge." But we need all the faith that we can muster. As I said, these are extraordinarily troublous times. We have trouble enough at home here. Class seems arrayed in something like the order of battle against class. We live in a sort of atmosphere of strikes. Even this very day's paper brings with it a prophecy of a titanic struggle in the Labour world. In addition to our troubles, here is unemployment moving up towards a head, and no State is either safe or stable in which there are multitudes of men who cannot find work, and who, because they cannot find work, cannot provide for themselves and their families the necessities of life. In addition to all this, as we know perfectly well, there are wild revolutionary forces abroad that seek to take advantage of our condition in order to overturn the whole fabric of our civilisation. I am not surprised that people are anxious about England. "A house divided against itself cannot stand," and if there are any people in our land who need special prayer from us at this time, it is those who have the guidance

of our nation's affairs, and I trust that in our prayers we shall not forget to remember them—our King and our Prime Minister and all those upon whom the burden of State at this time most heavily rests.

We have not only troubles at home, but abroad. Eighteen months have passed since Peace was signed; but peace has not come. War has got large tracts of territory still in its grip, and nations seem to be bending their energies to tasks of destruction instead of betaking themselves to the peaceable arts of civilisation. The result is that starvation is stalking through many lands. All lands, including our own, seem to be heading straight for bankruptcy and beggary. Trade is out of joint, the channels of commerce are clogged, and the nations as a result are suffering together.

What is the reason for all this? I have no doubt that a great many reasons are combining to bring us to the present pass. But I should think the ultimate reason perhaps is this: We have forgotten that we are members one of another. We have lost what Canon Burroughs, I think, in this hall called "the sense of the whole," and we are all living for ourselves. Here in England people of a particular class are concerned mainly with the fortunes of that class. There is plenty of class-consciousness abroad. There seems to be very little of national consciousness. We are living selfishly, looking on our own things and not concerning ourselves about the things of others. The same condition of things obtains abroad. Nations are still acting for their own selfish aggrandisement, and their leaders are still tinged with that pitiful delusion that one nation can be strengthened by the weakening of another, one nation enriched by the impoverishment of another. Although we thought that the war from which the world so recently emerged was a war to end war, politicians apparently are preparing even now for another. Our misery, our restlessness at home and the wretchedness abroad spring ultimately from our loss of the sense of the whole. We have forgotten that the nations are a unity, and that all mankind is a unity, and that if any member suffer all the members suffer with it, and that if one member rejoices all the members rejoice with it. We have questioned one another's selfish interests instead of serving one another in love.

If I may ask one more question, why is it that here at home and abroad selfishness seems still to be the dominating and animating principle of life? Why is it that here in England people are intent simply upon their own interests, regardless of the community as a whole, as it seems? Why is it that nations are intent upon their own interests, regardless of the peace and well-being of the entire world?

EVANGELICAL CHRISTENDOM.

Our religion has been in the world for centuries. We have been preaching the old law of Christ that we must serve one another in love. Why is it that still peoples and nations pursue the path of self-interest rather than the path of the sacrificial and reconciling Cross? There are a great many reasons that can be assigned for that. We are met here as Christian people. I wonder whether the Church has not to shoulder some of the blame for the present condition of things. When people lay the blame for the War and all the miseries that have occurred in the time that has elapsed since then, when they lay the blame for all that at the door of our religion and at the door of Jesus Christ, I absolutely repudiate any suggestion of that kind. It is not Jesus Christ who is to blame, it is not His religion that is to blame, for the simple and very obvious reason that Christ has never had a chance yet, and His religion has never seriously been tried. But I am not at all sure that the miseries under which we labour and the troubles of our time, while they are not a reproach to the Gospel, I am not at all sure whether to some extent they are not a real reproach to the Church. They reproach us for our lack of zeal, for our lack of devotion, for our lack of consecration; they reproach us for our failure to put into practice the principles of our Lord's teaching, and they reproach us for our selfish living and the imperfect representation we have given to the world of our loving and our redeeming Lord. At a time like this, when we think of all the troubles that visit this world, we who name the name of Christ ought to humble ourselves in penitence before Almighty God for our own failures, our own coldness of heart and all the lack on our part that combine to make the Church so powerless in this world of ours.

To some extent the fact of the Church itself, as a divided and torn and sundered Church, is in part to blame. I said before—and I venture to say it again from this platform—that a truly catholic Church, a truly united Church—I am not thinking simply of England, because the Church of Jesus Christ is not a national thing, it is an international thing—a truly catholic Church speaking the mind of Christ, intent only upon telling the will of Christ, a truly united Church of that kind could have stopped the War. When the Church becomes a truly catholic Church of that sort, with Jesus Christ as its Lord and none else, it can stop all wars. I venture to say that the best League of Nations would be an absolutely united Church of Jesus Christ.

But while we have been powerless in the way of speaking to the nations, for the very same reason we have little influence upon the classes here at home. The Church of Jesus Christ united in this land of ours would speak with an altogether new authority. It would so speak as to compel all public men to take heed to what it says, and it would bear its witness to Christ with an authority unrealised before;

and one of the most urgent, imperative duties resting upon us, as I can see it, is that we should do all that in us lies, if we are in earnest about the Kingdom of God, to re-unite this torn and sundered Church of Christ. For our Lord Himself said that His people must be one before those who are without will recognise that He has come from God and own His sovereignty. So that the uniting of the shattered Church is almost our prime and urgent duty. The Church is Christ's feet, Christ's limbs, and we have torn His seamless robe to pieces, and it is our business to restore the rent robe so far as it lies within our power. We ought to pray for the bringing about of one united Christian Church. I am not disparaging the fact of the influence of prayer when I say, further, that we must do more than pray for that. We must work for it. It is easier, very much easier, to destroy a thing than to restore it. But restoration is not impossible, if we have faith and patience and are much in prayer.

I am not going to discuss recent definite proposals made by the Lambeth Conference of Bishops for re-union, except to say this—that the spirit which breathes all through that "Appeal" is the only spirit in which differences can ever be solved. For the spirit of it we humbly and heartily thank God. But I want to say this—that it does seem to me that real unity of spirit must precede any organic outward and visible union; and our immediate duty, if we are in earnest about the matter of union, is to foster and develop that spirit of unity. Now we are one in Christ. I mean, unity is not to be created; it is simply to be recognised and to be manifested, and we can realise it by meeting together in assemblies like this, and by working together, and, above everything else, by praying together. If you will allow me from this chair to express a wish, I hope it may not be long before all Christians of every name can unite together at the Table of the Lord and partake in a Holy Feast of His Flesh and His Blood. I am content myself to be patient in the matter of organic union. But unity need not wait, and the condition of unity is that all who love the Lord Jesus Christ ought to love one another, that all who are members of the great household of faith ought to recognise one another as brethren. That members of the same household should not be on speaking or visiting terms with one another is a scandal to the Gospel and a hindrance to the coming of the Kingdom of Christ. I conclude by saying that the day of the Church's weakness will be past, the day of the recovery of her power will come, and our Lord will see of the travail of His soul and be satisfied, when all who profess to love the Lord can say with the apostle Paul, and say it from the heart, "Grace be with all them that love the Lord Jesus Christ in sincerity." When we have got to that point of unity of spirit, the union that we desire will not be long in coming, and I pray that God may hasten the day.

The Week of Prayer in China

By Rev. C. G. SPARHAM, M.A. (L.M.S.).

WE read that it was when the Church of the earliest days was with one accord in one place continuing instant in prayer that the Holy Ghost fell upon them. The discovery of the Evangelical Alliance was that, though believers are now scattered throughout the world and are divided among many denominations, it is still possible for them to be of one mind, at the same time meeting in every place, continuing instant in prayer. As a result of that discovery and of the means that were taken to press it upon the whole Universal Church seventy-four years ago, through the establishment of this Week of Prayer, and from that time on, year by year, I am satisfied that untold blessing has fallen upon the Church and upon the world. It may be that I magnify the work of this Alliance. I cannot help doing so. It has been one of the formative influences of my life.

I remember in the year 1867, fifty-four years ago, being taken by my mother to a meeting of this sort in my native town of Brighton. She wisely endeavoured to pass on her enthusiasm and ideals to her children, and on that winter afternoon, the air crisp and the snow falling, she told me the meaning of the Evangelical Alliance and of the ideal of devoting the first week of the year to prayer, and of securing the adherence of all believers in all places and of all names and Churches in this one great holy fellowship. It appealed to me even then, little chap as I was, and the impression made then never left me. In the year 1884, in God's good providence and by God's great blessing, I went as a missionary to China, and in Central China, at Hankow, I found that the Week of Prayer was just beginning to be observed. It was being taken up with very great zest in the main by the Churches connected with the London Missionary Society and with the Wesleyan Missionary Society. I felt there was a difference between the way in which it was observed in England and the way in which it was being observed there in Central China. In England very often it seemed to be the faithful few who gathered together for prayer. But in Central China the Week of Prayer was observed, from the time it was taken up at all, in the early eighties, as a festival of prayer. There was something of the zest about it that there is about the larger May Meetings here in London. Business men among Chinese Christians found it possible to leave their businesses for the afternoon, that they might meet with their fellow-Christians to pray, and there was an enthusiasm and a joy that it would be difficult to convey to an English audience.

A few years passed by, and then our Anglican

friends, who at first had conscientious hesitancy in joining with us, resolved to combine in this great act of intercession. Bishop Ingle, greatly beloved and now lamented, led in this matter, and his successor, Bishop Roots, of Hankow, has helped in the same way, heartily identifying himself with this Week of Prayer movement, with the result that our largest churches have been too small to hold the congregations that have gathered, numbering six or seven hundred people. Through it all there has been a great thrill, a thrill of a great unity, and a deeper thrill because that unity was expressed in common prayer and intercession, prayer which we were conscious was laying hold of the hand of God and was bringing blessing down to this our world.

Some results followed almost immediately from the united meetings. The first was, to teach us how very badly we were singing. Our Chinese converts do not quickly take up English tunes. Somehow our London Mission Churches had got one idea of a tune, and the Wesleyan Churches another idea of it, and when we put these two together the result was indescribable. Even our Chinese leaders, wise men, noticed that the effect was far from being desirable. A joyful noise it was, but music it was not. This brought us face to face with the situation, and one result was that before very long an attempt was made to prepare for these meetings. There was consultation as to what tunes should be sung. Within a year or two the change was wonderful. Then it was found that in our two hymn-books hymns were not translated in the same way, and so a set of hymns was issued for united meetings. We have a common hymn-book to-day, and over a great part of China that united hymn-book is being used. It came directly out of the attempt to hold united prayer meetings in this way. It is only one of many great results. In all directions the more we got together for prayer, the more we felt the true thrill of brotherhood, the more we realised our common interest in our great Master's kingdom, the more we were led, step by step, to greater and greater things. The years I speak of have not been peaceful years in China. We had the great Boxer movement, with its many martyrs. Eleven years later came civil war, with the setting up of the Republic, and all its upheaval and disturbance. There were times when men's hearts ailed them for fear. Although we seemed to be living in China on the crater of a volcano, not knowing what the next upheaval was to be or when it was to come, this Christian sense of sympathy and unity strengthened all the time

EVANGELICAL CHRISTENDOM.

and began to work out in one part of China in one way and in another part in another way.

In three cities more particularly, in a very wonderful way, the unity of the Church has been evidenced—in Canton, Nanking and Hangchow. In these three cities the Christian leaders, missionary and Chinese, have got together and formed City Councils for the complete survey of those cities, and they have planned for the evangelisation of every particular class in them, each denomination still in a sense doing its work and recognising its own responsibility, but the whole of the denominations in one city agreeing to form a Central Church Council with a secretary, giving most or all of his time to this work, and arranging that every missionary should take his part, and that the Chinese leaders should take their part in evangelistic effort all the year through. The impression being made in these cities is this: that although there may be different names attached to the different Churches, still in very deed the Church is one, one in heart, one in effort, one in determination to do all that can be done in the name of the Lord Jesus Christ for the bringing in of His kingdom.

Even these efforts, these results, great as they have been, do not register the high-water mark that has been reached. In the last few years our Conferences have discussed the question of National Union, nation-wide union in Church matters, in all things affecting the development of the Church of Christ. The Anglican Church which once was administered separately in a number of dioceses now administers itself as one Chinese Church, by one national Synod. The Presbyterian Church, which was broken up into many Churches, is now administering its work as one Presbyterian Church for the whole of China. And yet, more than this, an attempt is being made to form a great United Church, in the first place, by the bringing together of the Congregational and Presbyterian Churches throughout China. We met, in the first place, in the city of Nanking for a conference in 1918, and drew up some general suggestions towards union. We did not venture to go beyond the point of suggesting that in the first place there should be federal union, looking later for organic union. These suggestions were sent to all the Churches concerned throughout China. In 1919 we met again. The Chinese friends had thought the matter carefully over, and one of the first actions the conference took on their initiative was to say that the thing they would aim at was not federal union but organic union. Our Chinese friends said, "Federal union will mean meeting to talk; organic union will mean meetings in which our representatives will take action. We plead for organic union." As the conference moved on, the question of the name of the United Church came up, and most of us

missionaries, American or British, thought that the right name would be "United Church of Christ in China." Our Chinese friends said, "Why put in that word 'United'?" If you had not been disunited you would not want to call it 'United.' There is a scar left, though the wound is healed. Why not call it the Church of Christ in China and not retain the scar?" That indicates the spirit abroad. Our divisions are meaningless. The aim and thought and purpose of the Chinese Church is a great United Church. I believe that sooner or later we are coming to it. All our organisation in China is being built up on these lines. All the Missionary Societies of leading are uniting to form great Universities in China. Mr. Fullerton is here representing the Baptist Missionary Society, and that Society has taken a great lead in forming the Shantung Christian University. The London Missionary Society and the Wesleyan Missionary Society are now also co-operating. The American Presbyterians have taken a great share of responsibility, and many other societies, including the Society for the Propagation of the Gospel, are now availing themselves of the privileges afforded by that University. The Bishop of Shantung told me that the only time in which he ever used his episcopal authority over his Council was to urge that they should go into this University. They have done so, although the majority hesitated at first, and it has been a great blessing to all the Churches represented in the diocese of Shantung that they have come in and united with us in the Shantung University.

What does it mean? It means this: that uniting all together we can give education in China approximately equal to that obtained in the colleges and universities of our own land, or America. Instead of a missionary simply going as an evangelist, he can be helped in a university like that to train evangelists. Instead of being a pastor of a church he can train those who will be pastors of churches. Instead of being merely a medical missionary to China he can train medical missionaries. Instead of being a schoolmaster he can train schoolmasters. There are now going forth from that Shantung University a band of men whose hearts God has touched who are being used, and will in the future be still more used of God in the salvation of their own people. This is all coming out of the thought and purpose of a great united Church. Let us be one, and we can take up the burdens that we could not touch if we worked singly; let us be one, and all things become possible as we believe. God can work through a great united Church.

There is yet one other ideal that we have as a band of missionaries in China to which I would refer. We are hoping in the very near future to erect in the city of Shanghai the great administrative centre of Missions in China, one large Missions building in which every Mission

EVANGELICAL CHRISTENDOM.

in China, we trust, will have its headquarters, headquarters for finance and administration. It is a great ideal. I am sure it would be a gain here in London if only our great Missionary Societies could be together in one large building. It will be a great help to us there in China. The main benefit and beauty of a house of that kind is this: it is not going to bring about unity that does not exist. It simply comes to be an outward expression of the unity that already does exist in heart, for at heart the whole of the great Missionary forces in China, and the whole of the great forces of the Chinese Church, essentially are one.

We come to this point. The beginning was in prayer, united prayer, instant prayer, prayer sympathetically offered for one object, though in many places. We have learned this: that the Chinese Church and Missionary effort in China are becoming a great force in the land. We seem to see great possibilities for China itself. China is a big country, the biggest in the whole world. But one cannot say it is a great country, the greatest in the whole world. But there are forces moving now to bring in the Kingdom of God, which I believe may turn this big country into a great country. But for that we need the prayers of all the Churches in England, as well as in Ireland and Scotland and America, the prayers of the whole Catholic Church.

I have been a practical working missionary for some thirty-seven years, and of all the forces I have come to believe in, most of all I have come to believe in *Intercessory Prayer*. I believe in organisation: I believe we can do our work better if organised, and do more effective work with less friction. But there is no comparison between organisation and prayer. Prayer must be the great outstanding means that we use to bring about the conversion of the people of China. I am not talking in any formal way, but definitely and believingly, in saying this. Take this one instance—I might give you many. In the province of Honan the China Inland Mission has a very prosperous mission. Its history has been something like this: In the late years of last century there went into that province a Dr. Argento, an Italian missionary. Formerly a Roman Catholic, he was converted and became an earnest Protestant, and he went out as a missionary to Honan and worked in that province faithfully until the Boxer year, 1900, when he was attacked, beaten badly and wounded, but escaped with his life down to Hankow. He had to return to Italy, and there it was found that his eyesight, owing to the wounds he had received, was fast failing. Hope of his being able to do strong aggressive work now there was none, and he had to be content to settle down to a quiet life in his native land. Then a great movement broke out in Honan. I met with the missionary of the China Inland

Mission, who was in charge of the district where Dr. Argento had been working, and I said to him: "To what do you attribute this sudden development of work?" He said: "I attribute it entirely to Dr. Argento's prayers. When he found he was crippled in his sight and helpless he said, 'I will give two hours of every day to systematic prayer for China,' and day by day he has been praying like that ever since he went back to Italy, and here we have seen this great outburst of spiritual life, large congregations gathering, self-supporting, full of life and energy and power." There was a real connection between the prayer of that lonely shattered missionary and the outpouring of God's Spirit manifested in that way. If the effectual, fervent prayer of one righteous man could do that, what, I ask, would be the effect of united, direct, faithful prayer on the part of Christ's whole Church Catholic on behalf of China? We cannot calculate it. This we know—that if there could be such united prayer as that, then the Kingdom of God would come, Satan's seat would be overthrown, and China, that land of fascination and yet of disappointment, would become one of the fairest jewels in our Master's crown.

I want to plead with you to make this great first week of the year still more a Week of Prayer. I want to plead with you as far as possible to consult with your denominational leaders and see if we cannot in England make more of this great World's Evangelical Alliance. I want to plead with those who are in the main leading great missionary effort here in England relating to the foreign field, those who are at the head of the forces in the Home base, to take up this question of the Evangelical Alliance, and to recognise that it is one of the great missionary forces. Mr. Martyn Gooch has shown me the Greek, the Armenian, the Turkish and other programmes of the Week of Prayer. I could show you also, not in one place in China, but in many places, the Chinese programme. How is that financed? It is financed by the World's Evangelical Alliance, the Chinese translation, publication and distribution now being effected through the China Continuation Committee, although maintaining the name and parentage of the Alliance. For finance we look to the Alliance, and with the finance there comes the blessing following the prayers of the Alliance. We rejoice in this connecting link which makes it possible for us to have copies of the programme translated into Chinese in every city and town in China where a mission station is situated. God bless the Alliance, God help it more and more to enter into this great work, the object of which is to lead us men and women of every Church to offer earnest, persistent, instant prayer for the coming of our Lord in all parts of the world.

ALEXANDER WHYTE, D.D.

(A Member of the World's Evangelical Alliance).

In Memoriam.

Brave and outspoken Preacher of the Word!
How manfully didst thou admonish Sin;
Then, with a zeal the sinner's heart to win,
How sweetly didst thou point to Christ the Lord:
That, being urged by guilt, the sin-sick soul
Might at the Cross find Grace to make it whole.

May thy God give us minds, as grandly true
To the blest Scriptures, on which thou didst feed,
That we may seek, as thou, to meet Men's need;
Not with philosophies and doctrines new,
But with that Everlasting Truth Divine,
Which—only—makes a Ministry like thine.

WILLIAM OLNEY.

Reunion Notes.

Our **Thanksgiving Fund.** THE Council of the Alliance are appealing for £25,000 to enable them to do the work God has placed within the power of the Alliance to accomplish for the extension of His Kingdom. If the Churches and Christian people are brought together they can do three-fold the work they now accomplish. The spirit of comradeship and unity engendered will lead all to look to their Captain with renewed strength and courage. The World's Evangelical Alliance has done much during its long life, but what it has done is but the earnest of what it will do if those who love and value its principles and outlook come to its help. Every year prayer from morning to night is offered to God under its guidance by men of all classes and all races. No other movement in Reformation history has been able to arrange for this co-operation in prayer by all branches of the Reformed Church. The planning and translation of programmes, their printing and circulation, involve a large expenditure. The Alliance has world-wide interests and these need expansion and consolidation. They touch the missionary Churches and the Alliance is beloved for its work in breaking down denominational barriers that keep men apart. Wherever oppressive tyranny shows itself in opposition to religious liberty—the Alliance has been at hand to help, and in many lands its name is beloved by those who to-day worship God in Evangelical congregations, for the part taken in securing them the

liberty they enjoy. Evangelisation is the need of to-day and through its central position the Alliance is able to carry forward this work if means be forthcoming. The Appeal made by the Alliance is supported by men so varied in daily work and ecclesiastical connexion as Sir Donald Maclean, Sir A. Griffith Boscawen, Sir Willoughby Dickinson, Sir Alfred Yeo, Admiral King Hall, Mr. Albert A. Head, and the Revs. Cyril C. B. Bardsley, F. B. Meyer and J. Scott Lidgett. Surely those who are able to help generously will come to its aid at this hour of unprecedented opportunity and great emergency.

World Conference on Faith and Order.

The World Conference on Faith and Order has issued an appeal for prayer for Christian Unity during the coming Whit-week. We, too, hope to issue our appeal to the British Churches to concentrate on prayer during that week. We are always glad when we find the movement for unity taking the form of prayer. In prayer men consecrate themselves to great ends and the more we pray for unity, in common the nearer it comes. The appeal for Whit-week, issued last December, expresses its desire to see the World's Evangelical Alliance Week of Prayer observed widely. Whatever we may think of the ideals of unity entertained by our brethren there can be no doubt that God is able to bring about such changes in the hearts of men and

EVANGELICAL CHRISTENDOM.

organisations that there will be a yearning for unity on the Apostolic basis of Truth and Love. That is the great end we all have in view. Because past efforts have from the ecclesiastical standpoint found themselves in a *cul de sac* that is no reason why the right method should not be discovered. One day we shall be one in the Presence of the King. That is God's will and let us remember every time we repeat the Lord's Prayer, "Thy will be done in earth as it is in heaven," we pray for the unity of all Christian people.

Lambeth and Reunion. Undoubtedly the Lambeth Report has cleared the ground for more favourable discussion of Reunion in the ecclesiastical sense. The Roman Church admits the validity of non-Roman baptisms. In that sense all baptised persons are Christians. The Lambeth Conference goes further and does not call in question "the spiritual reality of the ministries of those communions which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been blessed and owned by the Holy Spirit as effective means of grace." The Roman Church holds "Our teaching is that those who know about the Sacraments, and can obtain them, are bound to respect God's covenant and make use of them, but even to them in a thousand other ways, grace can find access; prayer, aspiration, any action done by a soul in union with Jesus Christ, is a means of grace. And God's grace takes initiatives; we would not even pray, or do these actions nor come at all to Christ, unless the Father draw us. And as for those who do not know of, or cannot reach the Sacraments, or, like the Anglicans, use rites that are (save baptism) no Sacraments, still in a thousand ways God can impart to them His favours. He is free: *one* way is covenanted, it we must use, once we know of it." We quote this passage from "A Catholic Statement of the Christian Faith," issued with the official imprimatur. It will surprise many, but it shows the rigidity of the Roman attitude on the "covenanted" way, as their own and no other. Lambeth on the other hand fully accepts the spiritual reality of non-Episcopal ministries, but the key of its great Appeal lies in the acceptance of Episcopal ordination as the pledge of grace which will enable the whole Family of God to partake of a Eucharist, in which they may together without any doubtfulness of mind, offer to the one Lord worship and service. It is plain from this, that without Episcopal ordination there exists doubtfulness as to worship and service offered to God in the Eucharist. The Roman Church is rigid to the point of exclusiveness of all outside its own fold. The Anglican Communion through Lambeth fully recognises the spiritual reality of non-Episcopal ministries, but confesses that somewhere there is doubtfulness of mind concerning the Eucharist of non-Episcopalians. That doubtfulness exists within its own body.

Differing Ideals of Unity.

The more the whole subject is considered the goal to be reached is described in one word, but it is differently interpreted by different men. At a recent meeting three speakers spoke eloquently and heartsearchingly on Unity. One found it, in its essence, to be following the two great commandments, love to God and man, and pleaded for penitence and pardon that would issue in a great union of all who accept this teaching of the Master. His vision was of a great British and Imperial Church bringing into one throughout the Empire those whose hearts are touched by the spirit of God and a desire to serve the Lord. Another dwelt on the vision of a Church that abandons uniformity and finds unity in diversity, but of necessity possessing a common ministry, that would exist throughout every part of the Church and thereby would get rid of all doubtfulness of mind concerning the Sacraments and Orders. For him the key lies in a ministry that descends from the Apostles and has behind it the unbroken tradition of the centuries. Until this be attained there is no hope of real union. A third held very strongly that real unity exists already. There is the unity of command under the Captain of our salvation, Jesus Christ, and what is required, is to bring all to recognise this fact, and when this is done there will be unity that the world will recognise and the Church will go from triumph to triumph.

A Conflict of Ideals.

Among those who are not convinced of the necessity of Episcopacy there is a conflict of ideals. Does God really desire an external unity that is visible in one organisation which will with its ministry and ecumenical assemblies prove to the world we are one in Christ, or is the unity which is desired that inner unity of the Spirit which expresses itself in fellowship in prayer, preaching and sacrament, regardless of the form of ministry so long as it is the response of the individual to the call of God and its recognition by an organised body of Christian men and women? The more we face facts the better for the future of the reunion we all have at heart, and the great benefit of the work of Lambeth is that it has created a new atmosphere in which these great themes can be discussed in the spirit of love with the eyes of all fixed on the will of God as revealed in the New Testament. When men on their knees and with a passionate desire to do the will of God meet and strive to discover the path to Unity, God will surely guide them.

A Notable Difference.

At the great gathering to which we make reference one speaker advocated two essential steps to Unity. He spoke of the duty of exchanging pulpits under regulations made by the Church authorities. The audience cheered this proposal. He went on to urge the need of reciprocal communions at which Episcopalians and Non-Episcopalians receive side by side the bread and wine. This was received with

EVANGELICAL CHRISTENDOM.

a chilliness that was felt by all who recognised the Table of the Lord not to be the Table of any one Church, but of the Lord Himself. Here there was an evidence that the real crux of the Reunion question as far as the Church of England is concerned lies in the character of the ministry. Dr. Armitage Robinson, Dean of Wells, in an article discussing Lambeth, writes: "The Church must have some doctrinal interpretation of the 'fact of episcopacy,' and that interpretation is found firmly, but moderately, enunciated in our Ordinal, especially in the words used in the act of consecration. The 'office' is committed and the Holy Ghost is given, by the laying on of hands. We must be quite plain on this point. An episcopacy which does not connote the transmission of office from the Apostles and through them from Christ Himself, and at the same time the giving and receiving of a spiritual gift which is required for the due exercise of that office—an episcopacy, in short, which is little else than an elective magistracy—is not what is meant, or ever has been meant, by what we know as the Historic Episcopate. This important matter is not expressly dealt with in any part of the Lambeth Report. But the quotations will serve to show that the position of our Church in regard to it is left in no doubt. The opening words of the encyclical letter are these: "We who speak are bearers of the sacred commission of the Ministry given by our Lord through His Apostles to the Church." And again, the report of the sub-committee which considered "Relation to and Reunion with Episcopal Churches," speaks thus (p. 148): "We need at the present time not only or chiefly to afford to the Easterns historical evidence of the handing down of our ministry, but also to explain to them doctrinal position held by our Communion. It is in particular of the first importance, in order to remove oriental misconceptions, to make it clear from our formularies that we regard Ordination as conferring grace, and not only as a mere setting apart to an ecclesiastical office." We make this long quotation in order that it may be understood that the grave historical and doctrinal question is by no means determined and that conflicting views are held concerning the message of Lambeth. We are however convinced that the Spirit of God will work among His children and will guide them to conclusions that will lead to the acceptance of the unity of the Spirit that has its foundation and fruit in Truth and Love.

The Roman Church and Lambeth. The *Tablet*, which speaks for educated Roman Catholics, gives its view of Lambeth: "The answer of a Catholic then to the proposals of the Lambeth bishops must be that we are sorry, they will not do for us. We could not possibly reunite with people on this basis. It is, in short, the flat denial of the visible unity of the Church as essential, as existing now and at all times necessarily. It is in short the Anglican theory of a divided Church, put forth as the first basis of negotiations. If we believed that, we might

negotiate; but this is only to say, that if we all were converted to the Anglican (or rather to the general Protestant) theory, we could then easily be in communion with those who hold it. But the reason why we are not in communion is precisely that we do not agree about this, nor about many other questions of religion." Judging from this and from many other Roman Catholic statements there is no probability of the Roman Church accepting as a preliminary basis of Reunion the Lambeth Appeal for negotiations on Unity. We do not believe that Lambeth expected that as long as Rome remains unreformed any such hope was entertained by the bishops, who state, in making the words of the 1908 report their own, "any advance in this direction is at present barred by difficulties which we have not ourselves created, and which we cannot of ourselves remove." That is the situation at the moment, and as far as we can see no good can come of any advances to Rome which maintains its rigid, unscriptural and unhistorical position of exclusiveness, with its traditions that are accretions to and defacements of the revelation of God found in Holy Writ. We may say that the Council of the Evangelical Alliance hope to issue a response to the Lambeth Appeal. We must wait until the issues are made plain, for we believe that words spoken prematurely before all the facts are known and while the consequences are not defined may hinder the object we all have at heart. We exist to bring into visible realisation the oneness of those who hold the Faith of the Gospel and follow the teaching of our Risen Lord. We hold His Truth to be one, His people to be One Church and His Spirit of Love to be one. Without sacrificing truth and by manifesting love we believe all who recognise their Lord to be their Master and Saviour and follow the guidance of the Scriptures of Truth can and ought to manifest their unity to the world.

Islington and Lambeth. To the regret of his innumerable friends, Prebendary Procter has presided at his last Islington. Under his wise guidance Islington has caught the ear of a wider public, and has dealt with living issues that concern not only the Church of England but the whole of British Christianity. His own gentle spirit did much to make the gathering times of happy fellowship, and we are indeed sorry that failing health compels him to resign the duties incumbent on the Vicar of this great North London parish. Prebendary Procter stands for evangelical truth, and Islington has never had a vicar who had a higher ideal of a great parish church and its mission to the people within its borders. He introduced the Lambeth Report under the general heading of Fellowship, and it was generally felt that the most illuminating of the papers dealt with Reunion. Dean Inge has seldom spoken with more force or point, and he did well to emphasise the fact that Christendom is to-day one, in spite of its many divisions. We have not to consider the stitching together of a patchwork quilt, but the

EVANGELICAL CHRISTENDOM.

repair of a coat burst at the seams. If there be unity in Christ there is no real obstacle to fellowship with one another. To-day the desire for Reunion is pathetically strong. He is not satisfied with the Lambeth Report. In his opinion, for the sake of maintaining the unity of the Anglican Communion—with its coat of as many hues as that of Joseph—it deliberately chose a path that would save the Conference from division but could not bring about unity. As long as those possessing a certain type of ordination believed themselves to be courtiers with a privileged entry to the Court of Heaven, there could be no hope of the Reunion of Protestant Christendom. He recalled the past, in which the Churches of the Reformation were considered always sister Churches of the Church of England, and deplored the present arrangement under which Wesleyans, for example, could not find a place on the electoral rolls of the Church of England. He advocated the exchange of pulpits and the communication of Churchmen with non-Episcopalians. He specially urged this in the case of the Church of Scotland. Like all men who deal with realities, he has no hope of Reunion with Rome, which is an interesting survival of a past age. If we are wise we should keep ourselves free from the Latin method of Church Government. The Dean was loudly applauded by an audience that wished to see fellowship whole-hearted and earnest, without special privileges of any kind, between the great Churches of the Reformation in England. That is the problem we have to face. If we can bring about home Reunion we are convinced that the Spirit of God will work through it to the wider Reunion. To delay the taking of steps to placate an implacable Rome means indefinite postponement of all our hopes.

The League of Nations. The League of Nations is receiving the support of all who value world peace and international good-will. To those of us who yearn for Christian unity, it is in the sphere of politics what Christian fellowship is in the sphere of religion, and one of the best ways to further the cause of international union is to promote the brotherhood of Christendom. Warring Churches of the One Christ are a poor advocacy of the desire to base international peace on the mutual good-will of States! Mr. T. W. H. Inskip, in a masterly sketch of the programme and ideals of the League of Nations, brought the world facts before Islington. He recognised to the full what nationality means—something indestructible and persistent. "The more you expel it, the more it returns. It is not a guide to a sound political philosophy, and it is not by any means always the friend of freedom. Nationalism is a fact, or, as I prefer to say, an instinct which you cannot get rid of; but it must be your servant and not your master in settling the world's peace." The problem before the world is to give nationalism its due place and to discover some means by which nationalities can join in council for the arrangement of international problems without recourse to the arbitrament of war. It is an effort to establish something

like a Parliament of the Nations with a Court of Equity whose decisions will be accepted by all as final and conclusive. "It can only operate," says Mr. Inskip, "by the common will of its members, working to one end in virtue of their common humanity." It appeals to what all possess and all wish to make assertive in their best moments. It is not by the erection of a superstate but by the creation of a common spirit that will command the adhesion of all that we can hope to see its power world-wide by the inherent right of the moral sense to secure good-will instead of strife—just dealing and fair play all round. Much has already been done to attain this end, but it can only be fulfilled if the League has behind it the moral support of all peoples. A great experiment is in being—a noble ideal, Christian in essence and Christian in principle—has been placed before mankind, and as we look back on the wreckage of the Great War, with states passing through times unequalled in the world's story of sorrow and struggle, we pray that those who have to do with the reinforcement of the League by the sanction of all that is good and true in human society may have the blessing of God and the perseverance to go forward until the sword is sheathed and disarmament be an accomplished fact. If only man could cease to be a fighting animal, united in bodies and armed for the purpose of fighting one another, the dawn of the brotherhood of man in one department of life would be a blessing. Few have discussed the problems—with their difficulties and hopefulneses—more clear-sightedly than Mr. Inskip in his Islington paper.

Free Church Council Meeting.

In Manchester the Free Church Council will meet in March, under the Presidency of our valued Hon. Secretary, the Rev. R. C. Gillie, who succeeds the Rev. Dr. F. B. Meyer, another proved friend of the World's Evangelical Alliance. The meeting will probably be epoch-marking, as it will be addressed by the Archbishop of York, who will impress on the members the message of the Lambeth Appeal. Few, if any, know so well the real character of that Appeal as the son of the Church of Scotland minister, who now holds the second place in the Church of England. Dr. Cosmo Lang was chairman of the Reunion Committee at Lambeth, and rumour says he had much to do with settling the terms of the Report. Free Churchmen have had time to digest its meaning, and they will bring a sympathetic mind and heart to its consideration. They look upon the road to Reunion from a different angle, and their long history is proof that they value freedom of organisation as distinct from any organic framework inherited by the National Church from pre-Reformation times. They are as anxious as the Lambeth Bishops to find and discover the will of God, and, we believe, are prepared to sacrifice all they think non-essential to follow that will. They need vision—but the vision they and the Bishops seek is the true vision of God, and nothing but evil can follow by the assertion that one vision, and one

EVANGELICAL CHRISTENDOM.

vision only, comes from God. God reveals Himself in many ways, and it may well be that neither on the lines that commend themselves to Lambeth or to the Free Churches will unity be attained. One thing is certain. If the Lord's people recognise that they are really one in Him and are members one of another, God Himself will make plain the way to unity. The World's Evangelical Alliance lives to promote that spirit of unity which will find its fulfilment in the recognised oneness of the Church of Jesus Christ.

Sunday Observance. All who love the Lord's Day and prize its privileges rejoiced when London actors and actresses rejected a resolution in favour of opening theatres on Sunday. In spite of the advocacy of a London clergyman, those directly interested in theatrical work declined to be led into the danger of working seven days a week. They know only too well that this would involve physical and mental strain that would end in breakdown. Some of them also desire that Sunday should be a day of rest and worship. We were pained when we read that churchgoers could attend evening service as a kind of "curtain raiser" before visiting the Sunday theatre! All who live in districts where the cinemas are open on Sundays know their injurious effect on the attendance at Divine Service. A specially attractive film means a smaller congregation. We have to face a determined effort in practically every department of life to destroy our Sunday rest. Defeated in one department, it makes its appearance in another, and the small majority in the London County Council against opening the parks for Sunday games proves that the Christian community must guard its Sundays and not allow the privilege of quiet restfulness to be taken away from the community. We believe that the observance of the Lord's Day as one of rest and worship is founded on sure warranty of Scripture and experience. Unless men can secure rest one day in seven the full productivity and efficiency of man is lost. Never was the plea of inability to find other opportunities for games and open-air sports less convincing than it now is, for shorter hours of labour and daylight saving give all that is required by our wage-earners. May we plead for those who are in other ranks of life to show by their example that they really love the spiritual and moral blessings of the Lord's Day?

Student Christian Movement. There is no more live movement than that among world students under the auspices of the Student Movement. Its great Glasgow Conference impressed all who were present. Its meetings were distinguished for directness of utterance, brevity and incisive criticism of weaknesses in our contemporary life. Its programme attracted speakers of the highest eminence and although some foolish things were said a great many wise speeches were made and the impulsiveness of youth was guided by thoughtful utterances. The Conference was international and the absence

of Germany was the more remarkable as Austria and Hungary were represented. "Christ and Human Needs" gave wide scope for addresses, and if at times there was danger of the Archbishop of Canterbury's fear being realised that dissipation of energy might follow from vagueness, that was avoided by the wonderful closing speech at the final evening meeting. We delight in youth showing itself on the side of Christ; we have watched the movement with sympathy from its inception and we have noted with pleasure that it does not shed its old leaders who are at hand to give advice and counsel. The days are trying, their problems grow in intricacy and only the Spirit of Christ can solve the perplexities that must somehow be removed if the world is to make the headway God intends it to make towards better ideals of faith and practice. As we look back on the thousands of young men and women who assembled in Glasgow we pray that whatever inspiration for holy living and consecration they received may be used in their thirty-eight native lands and for the spread of the Gospel which alone is able to make men wise unto salvation. The strength given by our Lord is the only strength that will enable this to be done effectively. It is not by a great slogan but by living with and for Christ that the world will be won for Him who has redeemed it. That is the lesson we would have all students learn. A life, not a phrase, is the best testimony on His side.

President-Elect Harding and the Bible.

An interviewer with the President-Elect of the United States noted in his office a Bible, covered with leather and much worn. Mr. Harding said that a Cabinet formed of men who would reasonably meet the manhood test of the Bible is the Cabinet he has in mind. The government of the country in his opinion would be none the worse if it had the real spirit of religion in it. Although a life-long reader of the Bible he says, "I have never read it so closely as in the past weeks when my mind has been bent upon the work I must shortly take up. I have obtained a good deal of inspiration from the Psalms of David and from many passages in the four Gospels, and there is still wisdom in the sayings of old Solomon." These words prove that the President-Elect follows in the direct line of the men who have made America great by their humble reliance of Divine guidance in the great responsibilities of their office. We fear that many Englishmen are inclined to overlook the immense importance of the existence of the closest relations between the British Empire and the American Republic. On them more than on any two States depends the peace and welfare of mankind. It is the duty of us all to endeavour in our several spheres to cultivate the spirit of brotherliness between the two and to make ourselves thoroughly acquainted with the ruling ideals in American life. The drawing together of British and American Christianity cannot fail to be beneficial to both.

World Mission Notes.

Finance. WHEREVER we turn in the Missionary World there is grave financial anxiety concerning the immediate future. The close of the financial year approaches and in some cases huge deficits already appear in sight. Cost of maintenance has everywhere gone up, and without advancing or even attaining the pre-war standard of activity, there is great difficulty in meeting the charges that cannot be avoided and in continuing centres that have been marked by spiritual blessing. We enter into no details, for friends of missions have read for themselves the appeals that have been made. We know that the Lord's treasure keepers recognise their responsibilities and in a world of passing and changing values, they see that the one unchanging fact in life is "Jesus Christ, the same, yesterday, to-day and for ever." To commend Him in his fulness is the aim of all Evangelical Christian missionary effort, and we pray that the Societies great and small may be given all that is requisite for their well doing.

China Inland Mission. There is no work of faith more consistently maintained by prayer than the China Inland Mission, which reports that it received in 1920, the second largest income ever received. It fell short of the 1919 income by £9,298, but in the face of the depression in trade the total is satisfactory especially when the number of additional donations—853—is borne in mind. The Mission appeals specially to those who believe in inter-denominational work and base all their teaching on the Bible. Its workers are men and women of whole-souled consecration, who know that they are guaranteed no fixed stipend and have to be content with whatever the Mission can send. Quiet steady persistent work is being maintained from the Pacific to the extreme west of the Republic, and God has blessed His servants during the past year.

The Challenge of China. The *Foreign Field* with its extraordinarily good illustrations has issued a China challenge number in which the needs of China are put before its readers. The Rev. C. W. Andrews, who visited China tells us of the needs of the Wesleyan Missions, and in one district alone an increase of staff from twelve to twenty-four men and from four to ten women workers is required. Buildings for maintaining the work as it ought to be maintained will cost £200,000, and other districts are just as urgently pleading for additional help. "Impossible" is the word that naturally rises to the lips of those who listened to the requests, and that recalled Hudson Taylor's memorable words: "You can write down first of all 'impossible' and then 'difficult,' and then if you are a Christian, 'done.'" That is faith, and Hudson Taylor's faith was blessed

and owned by God. We trust that our Wesleyan brethren will see the fruition of the Report they brought back from China, which to-day is open to evangelization as it never before has been.

The Various Challenges. We read the challenge of town and country workshop, women and suffering, but we specially dwell on the challenge of Young China, for therein lies the hope of the future. The student world of China is the child of the modern forces, that brought about the Revolution. Representative government has produced quite a new outlook on the part of the student class which now is in close touch with western ideals. But the representative ideals of the students are in conflict with the militarist character of the Government and it is to the students that we owe the public resentment of the Shantung clauses of the Peace Treaty. The writer of the article says the unity of the students is a marvel and their patriotism is a real thing. They wish to serve their country and they are thoroughly alive. The student body will make the new China, and if won for Christ, it will regenerate the whole country. We have met some of the Christian students from China and have been impressed by their ability and devotion to the Master. They are to-day a leavening influence, which we pray may extend through all the class.

Sundar Singh and Tibet. Sundar Singh has consecrated his life to mission work in Tibet. The Sadhu has already been there, and has suffered from its priests. He has a premonition that he will die martyred at our Lord's age, but we trust that this will not be fulfilled. No one can tell what will befall him in that unknown country, with its isolation from the rest of the world. It has much to learn before it can be considered in any way possessed of toleration for teaching opposed to its religious ideas and the Sadhu has much to commend himself to these people who reverence self sacrifice, in spite of their strange primitiveness and advanced religious ritualism, they may be won by the proclamation of the simple doctrine of our Lord by one who knows its power in his own life. We, who heard the Sadhu speak in England can understand the spirit that has led him to this resolution. He wishes to preach Christ where He is unknown. He desires to undertake the hardest task for the Master he loves. Accordingly he goes forward to face trials that are known to him and to brave opposition that might well daunt the bravest soldier of the Cross.

India. Who knows what is taking place in the mind of India? A revolution in thought has occurred, and will this be followed by a revolution that will endanger the British

EVANGELICAL CHRISTENDOM.

rule? All who have had opportunity to look beneath the surface know that seething and often unintelligent discontent prevails. At a distance it is hard to appreciate the strength of the disloyal forces, but there is no doubt as to their widespread nature and the fears they inspire among those responsible for the government of the country. Missionaries differ in their opinions of the extent of the discontent and its justification. The National Missionary Council of India, Burma and China have issued a statement and appeal to the Indian people. This is an entirely new departure as far as we know, and in itself is proof of the changed condition in the Indian Empire.

The Statement and Appeal. They affirm the brotherhood of mankind and the infinite value of all men and women in the sight of God. They impress upon their readers that the conception of brotherhood should govern all relations in industry, within the state, and between nations. Under this conception a group of nations, such as the British Empire, should live as one family, co-operating for good government, freedom and every other good thing. "Christ said that He came that men might have abundant life. We recognise therefore that it is His will that all men should have ever greater and better opportunities of developing the fullness of human life, social, political and spiritual." Failure to follow Christ is confessed, "but it is very clear to us that the salvation of society depends on the acceptance and application of Christian principles." The appeal is for sane and just judgments of men and things and in the name of God, for the laying aside all race and class hatred. All fellow citizens of the writer are urged to turn to God who alone can give the power to love as brethren and in love to serve one another. The whole document is full of Christian love and its publication at this time shows how urgent the situation is.

The Future. No one can tell how the future of India will develop. The strange fact that only a small minority of the population, about seven per cent. can read or write speaks for itself. That minority supplies the leaders and the spear-head of the revolutionary forces. Many of them owe their education to Christian Missions. Few of them have the experience in local government, which fits them to be leaders in the various representative bodies now set up. Discontent has spread all through the Peninsula, and the just rule of decades is overlooked in magnifying actions that only affected comparatively few. But our business is not with political problems. Missions occupy our minds and it is plain that the control and influence of trusted missionaries will have considerable authority with sections of the people. Whatever may happen we are convinced that India is not blind to the benefits conferred by Missions, and that God's work will continue. Nevertheless the whole outlook is so serious that we wish the Churches would

arrange a day of prayer for India and by so doing call upon God to guide and direct His servants.

The "C.S.S.M." Mission. The Children's Special Service Mission has issued a Magazine to help and interest its members. We welcome the appearance of "C.S.S.M." and are specially glad that it gives a good amount of its space to the Missionary work of its Bible readers. We wonder what proportion of young men and women who have volunteered for foreign service were members of the Union in their boyhood and girlhood? We believe that the numbers would surprise even the Committee of the Union, for we know that the best incentive to Missionary work is the study of the Bible. The readers of this Magazine will be kept in touch with fellow members who shared their joy in Bible study and will be fired with the high purpose of following the example of those who have given themselves to the preaching of the Word in distant lands. We are told that at Kuling, a Bible Union for China in defence of the Faith has been formed which has as its basis: "This 'faith' we hold to have been revealed in the Holy Scriptures of the Old and New Testaments, whose integrity and authority as the inspired Word of God we accept. The fundamental doctrines of this 'faith' we hold to be set forth in the Apostles' Creed accepted according to its original and obvious meaning."

Work Among Mahomedans. Dr. Zwemer tells us that there are ninety-one million Mahomedans under the Union Jack. A Mahomedan once said to him when he asked: "Why do you spit when you see that flag?"—"It is not England that I hate; but why should England put the symbol of the Cross on her flag and over our country?" He knows Islam and he says that only the preaching of the Cross will win Islam to better things. He writes there are thousands of Mahomedan converts in India and two hundred of them are preachers of the Gospel. In Java there are forty thousand converts and many of their Churches are self supporting. "The Mahomedan religion may have many great truths, but the missing link in the Moslem's creed is the Cross of Jesus Christ." That is a great fact and do we really face the fact that within twenty years, in the opinion of statesmen, Africa will be divided into Christian and Mahomedan peoples. If that be the case, the urgency for missions to Africa is most pressing, for if the Missionaries of Islam make the first impact on the Pagan tribes our task in the future will be increased in difficulty.

The Position of Jews. Owing to the number of Jews among Bolshevik leaders, there has arisen in Great Britain and America a wave of anti-semitism. It is unjust to visit upon members of a race the punishment of men who live many hundreds of miles away and have never been even seen by those

EVANGELICAL CHRISTENDOM.

who are attacked. On the other hand, the British Government has made a Jew Viceroy of England; and another Jew is Secretary for India. In the highest circles of the land there is nothing corresponding to Jewish hate, and the broad toleration of Christian England is a proof that the lessons of liberty have been learned. We hope that those who think hardest of the Jews will see that the one way to make them what they ought to be is to win them to the Messiah, who can and will transform their lives. All who have found the Saviour precious to themselves and believe in His regenerating power should be ready to extend sympathy to those who work among the Jews, striving to bring home to them knowledge of the Saviour.

French Foreign Missions. The *Journal des Missions Evangeliques* in the half-yearly Report of its ninety-sixth year, tells us many a touching story. It opens with the announcement of the death of a young Missionary in the first year of his apostolate and the sudden home call of another, when he was most needed. "The mission du Lessouto has been left without its head." Everywhere the work presses. Appeals for help multiply and sources of encouragement are not lacking. There should be, we feel a magnificent harvest to reap. But the harvesters are lacking." As we went through the obituary records the notes of work in Madagascar on the Zambesi, South Africa and the Cameroons, the French Congo and elsewhere, we found exactly the same spirit that inspires our missionaries. It is expressed in an article by F. Grébert, "This is the divine method. God makes use of the feeble things to manifest His strength. He alone has the power. To him alone then be given honour and glory." We wish the concise and beautiful French of this Report could be given to school boys and girls to read. It would stimulate their interest in Missions and improve their range of Christian sympathy.

The Latin Lands. In Spain and Portugal, gospel workers have to face trying social conditions, but they find their fellow countrymen more ready to buy and study the Bible. Persecution by public authorities is becoming less and less frequent, but the strong traditional prejudice against evangelical Christianity makes the position of converts as trying as ever. The Roman Church strives to regain its lost ascendancy in the State and the people are not willing that it should succeed. The greatest enemy is now a widespread unbelief which is undermining the religious sense and is often accompanied by the crudest beliefs in spiritualism. From many parts of both countries we receive accounts of conversions and progress. In Italy the Wesleyan Mission has been strengthened by the conversion of Signor Vitello, a Monk of the Franciscan Order, who separated from Rome in 1912. He served as a second lieutenant during the war, and we read that he has a great passion to renew himself and studies English to enable him to read evangelical literature.

Missionary Survey, 1920. The invaluable survey in *The International Review of Missions* cannot fail to make a deep impression on all its readers. Its lady writers

are well-known experts who have brought together a number of facts that cannot be found in any other form. Unrest everywhere, raging politics never at rest now acutely agitating peoples as the aftermath of the Great War. The right to self determination, resistance to foreign rule and the interplay of internal parties all have their effects on Mission work. No matter where we turn we find these forces at work and it must be said in all frankness they are very often the result of giving better education to the natives. We cannot have it both ways. To continue in ignorance means backwardness—to have knowledge means the will, as well as the believed capacity, to use it for fellow countrymen and their well being. Racial animosity is very easily roused, and the words of natives, "Christianity is the white man's religion and must be uprooted; we must unite to compass our freedom, opposing the white man tooth and nail," are a summons to self examination. We believe that the Missionaries have always been and are the best friends of the natives, but they are apt to be considered the enemies of political aspirations directed against their home Governments.

Progress In spite of all difficulties advance is recorded in all fields. As a rule it is quiet and unsensational. The set-back of the war is being overtaken, but the fields formerly occupied by German Missionaries are still incompletely manned. One disquieting fact is reported. In British India there are eighty-three fewer qualified medical workers than in 1914. This is of course the direct result of the war which withdrew a large number of medical men from Mission work. It is cheering to note that in the district embraced by the Kikuyu Conference, progress is being steadily made and in Uganda in the district of Kavirondo, baptisms have increased fifty-fold since 1913. There is no ground for despondency and we have not the slightest doubt that the advance of the Kingdom of God in the Foreign Field has been greater than it has been in the Homeland.

Palestine. We read that the Zionists are far from united in their aims and a growing party desire to work as philanthropists rather than as national propagandists. Uneasiness exists among the Moslems and Christians on account of the influx of immigrants, but the High Commissioner has declared that the rights of every race and every creed will be respected. The non-Jewish communities will have their rights respected, but when Palestine becomes predominantly Jewish, problems of a far-reaching character will arise. We are convinced that it is the intention of our own country to see that fair play is given to all classes and that the freeing of the Holy Land will not in any way result in restrictions on the Soldiers of the Cross who give their lives to preaching Christ and His Salvation.

Books Worth Reading.

C. H. SPURGEON: A BIOGRAPHY. By Rev. W. Y. FULLERTON. (Williams & Norgate. 15s.)

Those who possess or have read the official life of Charles Haddon Spurgeon may have thought they were in possession of all the facts and incidents which could be narrated concerning the prince of preachers. A pleasing surprise awaits those who purchase Mr. Fullerton's biography, a truly living picture, drawn by one who was not only intimately associated with Mr. Spurgeon, but, as he states, "loved him, and owes to him more than he can ever express or repay." The writer of this review knew Mr. Spurgeon as a boy; recalls the Ministers' Fraternal at Norwood, which often met at his father's house, when he handed round tea, and was rewarded by some of the warm affection which Mr. Spurgeon possessed for boys and girls. Later he received a letter from him, and is only one of multitudes who, in one way or another, came under the genial wit and wisdom and the evangelical influence of the greatest of modern preachers and teachers. Perhaps he may be pardoned for remarking that in his estimation there was only one preacher who could in any permanent sense have filled the place of Mr. Spurgeon at the Metropolitan Tabernacle, that one being the author of the present biography. But a still nobler calling has claimed him, an even wider influence, and the biography under review serves to extol the virtues of its author which so evidently include loyalty to true friendship, and the art of placing upon all circumstances and events an interpretation in keeping with the mind and spirit of Christ.

It is impossible to give in a brief review even a summary of this really excellent biography. It must be read page by page, and will then be re-read, and form a lasting addition to any bookshelf. Mr. Fullerton traces in the early chapters the Spurgeon country, the privilege of Essex, for it was at Kelvedon in 1834 that Spurgeon was born. Then follows the thrilling account of his conversion, an examination of his struggles (so vividly portrayed in the official volumes) with Calvinism, a vivid account of the building of the Metropolitan Tabernacle, and in succeeding chapters incident after incident connected with the undying testimony and "prodigious energy" which characterised its Pastor. One must read this volume to understand how Mr. Spurgeon found energy and time to supervise the network of evangelical organisation which included the College, the Orphanage, the publication of "The Sword and Trowel," etc., coupled to a public life which honoured the great preacher as much as the Gospel of Christ to Whom he was unswervingly devoted to the day when, after being laid to rest in Norwood Cemetery, there was inscribed upon his tomb the well-known verse:

"E'er since 'by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

It has been said of C. H. Spurgeon that on one occasion when asked how to defend the Bible, he replied: "How would you defend a lion—open the cage and let him out?" Mr. Fullerton does justice to the grip which Mr. Spurgeon maintained upon the Bible and the Evangelical Faith. He tells us that "he had such faith in the Truth that he preferred to trust it to do its own work." This, while it led him, at great personal cost, to take up the sword, never allowed him to divorce Love from Truth, and some of the most illuminating passages of the biography are those narrating the "more excellent way" traversed by Mr. Spurgeon in dealing with controversies in which he was inevitably involved, not as a debater, but as a conscientious and firm advocate of the Truth, the whole Truth, and nothing but the Truth. The secret of his success occupies a whole chapter; it may be explained in various ways, but the reply to the question put by Mr. Fullerton to Sir William Robertson Nicoll sums up the all-inclusive and all-sufficient reply—"The Holy Ghost." The Lord was with Spurgeon, as He was with His servants of old, and as He is with those to-day who honour Him and the Word of the Truth of the Gospel.

H. M. G.

WHAT SHALL WE MAKE? By MARGARET LA TROBE FOSTER. (Church Missionary Society. 1s.)

The Church Missionary Society is to be congratulated on the enterprise and excellence of its little handbooks on missionary subjects for boys and girls. Hitherto the missionary cause has had to rely upon pictures and stories to answer the question how to interest the young. A good speaker has no difficulty in arousing interest, but to keep it and make it practical has been another thing. This little book, by diagram and explanation, presents various kinds of articles which can be made by boys and girls either for a sale of work, or for use in the mission field, and we think some of their elders will find interest and instruction from Miss Foster's well-written book if they send to the C.M.S. for a copy.

THE APOCALYPSE EXPOUNDED BY HOLY SCRIPTURE. By ROBERT GOVETT, M.A. (C. J. Thynne. 7s. 6d. net.)

In reading Govett the words of Spurgeon carry weight: "We wish we could introduce this profound writer and sound teacher to those of our readers who, being instructors, need to be well taught themselves. He who can and will read Govett with diligence is no mean theologian. The day will come when his writings will be prized as the much fine gold" ("Sword and Trowel," September, 1881). His four volumes on the Apocalypse are the most exhaustive and among the most highly characteristic of Govett's works; and the book before us is its

EVANGELICAL CHRISTENDOM.

reproduction in a single volume, with two-thirds of the less necessary matter eliminated. It is a work of great sanity, acute scholarship, and wide reading, and it displays, as do all Govett's works, a knowledge of Scripture unsurpassed. While careful in its handling of the forty symbols which the Revelation contains, by its assumption of the book's literality it eliminates the maze of contradictory interpretations which are inevitable if it be an intricate web of symbolism; and the miraculous judgments which thus stand revealed on the threshold of the Advent will be no difficulty to those who see in our Lord's return a cataclysm and not an evolution. A bibliographical note, and a note appended on the manuscripts of the Apocalypse, add to the value of the book; and it is published at the remarkably reasonable figure, for post-war prices, of 7s. 6d. Few watchful and studious Christians doubt the enormous gravity of the epoch into which the Great War has introduced us; many are profoundly convinced of the imminence of the Advent; and of all possible books for the last days it would be difficult to find one more urgent, more vital, or more adapted to the last crisis of the Church.

THE WHITE CROSS: A Tale of St. Bartholomew's Eve. By **CONSTANCIA SERJEANT.** (Francis Griffiths, 34, Maiden Lane, W.C.2.)

Those who require a gift book for boys and girls, or even for those of riper years, will find in Mrs. Serjeant's well written account of St. Bartholomew's Eve a volume that will stir imagination, deepen conviction, and point to Jesus Christ as the Friend and Saviour of all who make Him their trust.

THE GREAT CHURCH AWAKES. By the **BISHOP OF BOMBAY.** (London: Longmans, Green & Co. 5s.)

This book has considerable importance. Its author had great influence in the Lambeth debates, and careful readers will observe that the broad outline he sketches was adopted in the Appeal that has so deeply moved English Christendom. We cannot enter upon a full examination of its contents, but will content ourselves with a few quotations that show his treatment of the all-important question of the character of the Ministry. If one form of ministry be alone possible to fulfil the will of God, then no Christian man will refuse to accept that form. Everyone who has followed the Re-union movement knows that this is precisely the point at issue, and we are told on the best authority that with a great number of Anglicans the Historic Episcopate demands a theory of its character that implies Apostolic Succession from our Lord through the Apostles. The Bishop of Bombay holds this view and Dr. Headlam considers it to be "untrue

to history." Students of the Bible and Church History must judge for themselves, and we have no doubt as to the view that will prevail.

"I cannot dismiss all Eucharists celebrated by ministers, not episcopally ordained as invalid because not implying the will to obey the Lord, and do what He commanded to be done. This does not mean that I, holding that the Church has settled the matter of the minister of the Eucharist in the best way, am at liberty to receive the Eucharist from ministers who are outside the historic ministry. If I did, I should be perilously near disobeying the command of Christ, which has reached me through His Church. I should have no right to expect that God would extend to me the grace of the Sacrament through the hands of a ministry, which I know is not the best and most truly authorised, especially when I can have it under better conditions."

"Why has the Church insisted far more strongly on having a priest for the minister of the Eucharist than for the minister of Baptism? Because the former is 'taking the part of Christ,' the latter is not. Christ Himself did not baptise (John iv. 12). His own action made the Eucharist. To 'take the part' of the Lord in the Lord's Supper, a man must be His specially commissioned representative."

We hope that this book will be read in order that the minds of a large number of Anglicans may be understood. Their desire for Re-union is unquestioned. Their generosity of spirit is evident, but their action is conditioned by views that stand in the way of the Reunion they have at heart.

HEAVENLY PLACES AND OTHER MESSAGES.

By **BESSIE PORTER HEAD.** (Marshall Brothers. 2s. 6d.)

This is a very excellent little book, and we can confidently recommend it to those who desire to learn through poetry and prose some of the deeper things which God has prepared for them that love Him. We hope in the next issue of this magazine to quote more fully from this storehouse of lessons, which the gifted writer, Mrs. Albert A. Head, tells us in the Preface have been "taught by the Holy Spirit in the life and experience of one who is deeply conscious that she has not already attained a tithe of all there is in Christ Jesus, but who desires for others, as for herself, that they may be amongst those who are pressing on in all the fulness of God." Some of the poems have been printed as leaflets, and are singularly helpful, such as "A Life on Fire," "What Then?"; "Only Ones" (quoted in the Contents as "Lonely Ones" in error), and "Love." But the whole book is both illuminating and inspiring, and we doubt not it will enable many to change sadness into joy and suffering into singing.

EVANGELICAL CHRISTENDOM.

**MESSAGES FROM
REPRESENTATIVE CHRISTIAN LEADERS,
ON BEHALF OF
THE WORLD'S EVANGELICAL ALLIANCE
Emergency and Thanksgiving Fund.**

AN URGENT APPEAL TO ALL CHRISTIAN PEOPLE

The Rt. Hon. Sir Donald Maclean, K.B.E., P.C., M.P.

"The period of the War was a testing time for individuals as well as organisations. The World's Evangelical Alliance from the first added to its far-flung influence both patriotism and intensive zeal, demonstrating its vitality, and throwing into the common cause services which have received merited recognition from responsible officials of the Churches and the State. The Appeal of its Council for a Thanksgiving Fund of £25,000 is one I desire heartily to commend, hoping it will meet with immediate response from all who realise the imperative call to all Christian people to stand together. Great dangers from without and within face Christianity, as well as great opportunities. In the World's Evangelical Alliance we possess an organisation for Christian co-operation already tested by seventy-five years' of national and international service, and it is certain that its wise, though often unobserved, activities will be more necessary in the future than in the past.

"DONALD MACLEAN."

The Rt. Hon. Sir A. Griffith-Boscawen, P.C., M.P.

"I desire to say one word in support of the Appeal of the World's Evangelical Alliance. There are many people who, like myself, first realised the great work of the Alliance during the War, and I feel certain that those great and solemn reunions held during its crisis at the Queen's Hall and elsewhere gave hope and courage to thousands, and that we felt that we had committed the fate of the Nation to God, and we know that notwithstanding all our faults our prayers were answered. The Nation is now faced with other and great dangers, and all Christian people must stand together and have faith in God's guidance. No other body can help us to accomplish this so well as the World's Evangelical Alliance.

"ARTHUR GRIFFITH-BOSCAWEN."

EVANGELICAL CHRISTENDOM.

The Rt. Hon. Sir Willoughby Dickinson, K.B.E., P.C.

"Western civilisation is on its trial; it has reached the test of fire. Will it survive or will it go the way of former civilisations as great and as elaborate? it has one advantage over its predecessors in that it professes to be Christian; and Christianity can save the world. But, for this, the teaching of Jesus Christ must be recognised and applied in all its fullness. The universal Fatherhood of God and the universal Brotherhood of Man must be accepted without reservation. Thus only can peace prevail and civilisation become real and permanent. It is because the World's Evangelical Alliance has for seventy-five years laboured to bring Christian people together on this basis of Truth and Love and desires to widen its already far-reaching activities that I cordially commend the appeal of its Council for the Thanksgiving Fund of £25,000.

"WILLOUGHBY DICKINSON."

Sir Alfred W. Yeo, M.P.

"Warmly do I commend the Appeal of the Council of the World's Evangelical Alliance for necessary funds, for the work of the Alliance is invaluable in these days to keep the conscience of the Nation alive as to the vital needs of the hour if we are to pull through, viz., that in all things we must not lose sight of the vital facts of our future well-being. God is to be a real daily God to Whom we can and should appeal in all our needs of reconstruction for His guidance and help, that we may be led aright in all we do. For the God we serve, the people we love, the land we live in, a real Christ-like optimism is the need of the hour, that we may be guided to a peaceful happy settlement of all our industrial difficulties, and to spiritual unity.

"ALFRED W. YEO."

Rev. Cyril C. B. Bardsley, M.A., D.D. (Hon. Secretary Church Missionary Society).

"The British section of the World's Evangelical Alliance has rendered a great service to the whole Church during these past years in organising the united meetings for Prayer in the Queen's Hall, London, and elsewhere. Year by year during the first days in January the Alliance has done much to call forth and guide Thanksgiving and Prayer in connection with different aspects of the Church's work. For what it is doing in these ways I warmly commend its appeal for £25,000. Others will write about its further activities, and help to bring home the conviction that such a sum is urgently needed if the Alliance is to carry forward its important work with increasing strength.

"CYRIL C. B. BARDSLEY."

EVANGELICAL CHRISTENDOM.

Rev. F. B. Meyer, D.D.

"The Evangelical Alliance is an indispensable meeting-place for fellowship and focus for common service. In my earlier life I have seen the faces of saintly men and women light up with enthusiasm as they described the scenes of its inauguration; and we must maintain and extend what they bequeathed. Money could hardly be given to a nobler object, because the Alliance, in one way or another, transmits waves of holy impulse to all the societies which are hastening the Kingdom of our Lord.

F. B. MEYER."

Rev. J. Scott Lidgett, D.D. (Hon. Secretary, National Council Evangelical Free Churches).

"I very earnestly join in urging the claim of the World's Evangelical Alliance for an adequate response to its Appeal for £25,000. Such a union of Christian men of all nations is urgently required for the promotion of unity, the maintenance of the Evangelical Faith, and the advancement of Christ's Kingdom in all parts of the world. I trust that the Appeal may meet with great success.

"J. SCOTT LIDGETT"

Admiral Sir G. F. King-Hall, K.C.B.

"The World's Evangelical Alliance is doing a great work, witnessing that the unrest and disorder amongst all nations can only be allayed by the recognition of the Sovereignty of our Lord Jesus Christ over this world by right of Creation and Redemption, and that it is only thus we shall realise our brotherhood by our oneness in Him. All those who have it within their power, either by large or smaller gifts, to contribute to its Thanksgiving Fund of £25,000 will be furthering the work of God through an organisation of honoured name and service. The home and foreign activities of the Alliance represent a National asset of great value.

"G. KING-HALL."

Albert A. Head, Esq. (Treasurer, Keswick Convention Council).

"The Appeal of the World's Evangelical Alliance for £25,000 is an appeal to its constituents as well as to the Christian community at large. First, because it has, from the early days of its formation, maintained its professed catholicity. Secondly, because it has faithfully adhered to the principles and practice of the faith upon which it was founded, and to the integrity of the Scriptures upon which its doctrine was based, and to the Person and work of the Holy Spirit for maintenance of a walk with God, a work for God and a word from God. Thirdly, because, during the War and subsequently, National Prayer has been maintained, not only through the Week of Prayer at each commencing year, but also throughout the year, to urge the importance and practice of daily intercession, a habit which needs continual stimulus or negligence supervenes. All those who recognise the importance of Christian Union, beyond the friends and supporters of the Alliance, should respond to the Appeal and recognise, not only the urgent need so ably put forward, but the good and welfare of the cause.

"ALBERT A. HEAD."

Some Reasons why the Emergency and Thanksgiving Fund is Necessary and Urgent.

First.—To meet the present financial crisis and immediate need of funds.

Second.—To meet a great extension of the obligations and opportunities of the Alliance as a central organisation with world-wide interests and claims. Its plea, both for the Emergency and Thanksgiving Fund, and for an increased annual income, rests upon services rendered during the past seventy-five years of a kind which no other Society or Organisation has been or is able to render. The Alliance aids and reinforces the work of the Churches, the Missionary and Bible Societies, and other organisations of kindred spirit and aim.

Third.—To extend and maintain Christian Union and Co-operation on the Evangelical basis of Truth and Love, and to minister to the present and almost world-wide longing for Christian Fellowship resulting from the work of the Alliance during its long period of service.

(In the extension and maintenance of Christian Union the Universal Week of Prayer observed unitedly throughout the civilised world during the first complete week of each new year is a wholesome and powerful influence. It is at once a manifestation of existing Unity, and an indication of the pathway to Fellowship. Testimonies to the value and blessing of this branch of the work of the Alliance come from every land. Only a central, independent organisation can take effective initiation and leadership in such a call to united and simultaneous Prayer throughout the world. The expenses of the organising, and grants to aid the Churches and Missionary Bodies in foreign lands, are borne by the Alliance, and the work widens annually in every land.)

Fourth.—The Alliance is privileged to come to the aid of Churches and Christians witnessing for the Evangelical Faith in lands where such are often oppressed and menaced. In some lands the intolerance of Roman Catholicism can only be met by practical aid to threatened causes and peoples, by the support of Special Agents, as in Malta, Russia, etc., and by the alert and immediate intervention of a central Society in the interests of Religious Liberty. In other lands the devastation of War has destroyed resources in centres of Evangelical work where adherents look to the Alliance for sympathy and aid in re-establishing their witness. In Russia and other parts of the Near and Far East there are Christians in bitter suffering, many of them known and honoured leaders in Christian service. It is to the Alliance that these turn for sympathy and succour. Service of this order is usually too delicate and personal to be tabulated in a Report, but it is a needful and manifest Christian duty.

Fifth.—At home and abroad there are opportunities of active Evangelisation for which the Alliance has plans prepared, but which still wait for the funds necessary, as the Council will not go into debt.

These and other reasons for the Emergency and Thanksgiving Fund, and its urgency, are set forth in fuller detail in a statement issued by the Council, a copy of which, with the latest Annual Report, will be sent on application. Cheques, &c., should be made payable to the "World's Evangelical Alliance," and crossed "Barclay's Bank Ltd., Bloomsbury, and should be forwarded to

H. Martyn Gooch, Esq. (General Secretary),

World's Evangelical Alliance,

19, Russell Square, London, W.C.1.